

A N
Historical Geography
OF THE
OLD TESTAMENT,
In Three Volumes.

VOL. II.

Being a Geographical and Historical Account of the Books of *Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges and Ruth*; very useful for understanding the History of the said Books. To which End it is Illustrated with MAPS, and there are added CHRONOLOGICAL TABLES.

There are also several *Texts* occasionally Explained, and the present Corrupt Reading of others, particularly *Deut. 10. 6, 7. and Exod. 12. 40. Corrected.*

There are likewise several *Curiosities*, Natural and Artificial, taken notice of, and represented by Copper-Cuts.

By EDWARD WELLS, D. D. Rector
of Cotesbach in Leicestershire.

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(Hilber's Group)

OLD TESTAMENT

Laurence J. Sanders



The Dedication
I have often been asked, whether
of what use this (Dedication)
to my
to make

T O T H E

Worthy L A D Y, and
my much Honour'd
Friend, the L A D Y
Dowager W R E Y,
of Taustock near Barn-
staple in Devonshire.

Madam,

W *Hat were the Conside-
rations, which at first
induced me to resolve on De-
dicating my Treatises of the
Bible-Geograghy, to
Persons of your Ladyships Sex,*

24.11.1681
A 2

I

The Dedication.

I have elsewhere taken notice of. What are the Considerations, which now induce me to make Choice of your Ladyship for one of these Persons, is what I am here to acquaint the Publick with, I mean such as are not Acquainted with your Ladyship. For as many as have the happiness to know your Ladyship, can't but know your Ladyships Worth, and so the Motive of this my Dedication.

'Tis confess'd to be in a special manner the Business of the Clergy, to set forth the Beauty and Lustre of Vertue and Piety. And
methinks

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methinks it is a natural Con-
sequence, that therefore it
is very proper for us Clergy-
men, to set forth also the
Praises of the Virtuous
and Pious. Especially since
the forementioned Heavenly
Endowments do then appear
in their greatest Lustre, when
put in Practice.

Besides, the Examples of
Pious Persons are so many
Sensible Demonstrations, that
our Holy Religion requires
nothing of us, but what is
both Possible and Plea-
sant to be Practised: and
so they serve at the same
Time, not only to take away

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those hard and wrong notions of Religion, which some may Unhappily have taken up; but also to give Encouragement to Venture on those Paths of Piety, wherein others are seen to walk with such Peace and Serenity of Mind, the greatest Blessing on this side Heaven, and indeed no other than an Antepast of the Heavenly Joys.

Not to add, that, although Persons truly Religious, in sincere Conformity to the Divine Precepts of our Blessed Saviour, do not their good Works, * that they

* Matth. 16. 1, 5,

may

The Dedication.

may be seen of Men;
yet by how much the less,
the Praise of Men is sought
by them, by so much the
more it becomes their Due.

And as such, it will be
surely paid them by all those
that have a right understand-
ing of their Duty; and it
being one part of the Cha-
racter (given by the Holy
Spirit) of a Good and Re-
ligious Person, that he *ho-
noureth them that fear
the Lord.

* Psalm 135. 4.

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These Considerations are sufficient to justifie me, in laying hold of this Opportunity to give this Publick Testimony of the great and sincere Esteem I have for your Ladyship, on account of your Eminent Vertue and Piety, too copious a Subject to be treated of in an Epistle Dedicatory

*I must therefore content myself to mention here but One single Instance of your Ladyships Vertue, namely, your great Love and Respect for the Clergy: Which, as it is an inseparable Companion of true Piety, so (like
other*

The Dedication.

other Jewels) the more
Rare it is to be found else-
where, the more Valu-
able it is in your Ladyship.

To this may well be at-
tributed, that, altho' your
Ladyship have an equal and
truly Maternal Love and
Affection for both your Sons,
and they are both eminent-
ly Dutiful; yet you choose
to live, rather with the
Clergyman than the Ba-
ronet: Whereas many of your
Ladyships Quality would be
apt to think it, too great a
Condescension to live at the
Parsonage-House, when
they

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*they might live at the Hall
or Place-House.*

*That God would be pleased
to bless your Ladyship and
your Children, with all Bless-
ings Temporal and Eternal,
is the Hearty Prayer of*

Your Ladyships most Faithful

and Humble Servant,

Colesbach, May,

4. 1711.

Edward Wells.

T H E

The Preface
Five First Books are compris-
ended under the like Name of
the Pentateuch
The Method as well as De-
sign, of this Second Volume
being in the main the same
with the First
we take notice but of the fol-
lowing Particulars

THE PREFACE.

AS the *First* Volume of my Geography of the *Old Testament* contains the Geography of *Genesis*, so this *Second* Volume contains the Geography of the Remaining Books of *Moses*, as also of the Three following Books, *Joshua*, *Judges* and *Ruth*, and consequently compleats the Geography of the *Old Testament*. For under this single Name are usually Comprehended the Eight First Books of the *Old Testament*, as the
Five

The Preface.

Five First Books are comprehended under the like Name of the *Pentateuch*.

The *Method*, as well as *Design*, of this *Second* Volume being in the main the same with that of the *First*, I need here take notice but of the following Particulars.

In drawing up this *Second* Volume, I judged it proper to take notice therein, solely or principally of such Places, as conduce to the better Understanding of the Sacred *History*. For this Reason I have not troubled the Reader with such Cities or Towns, as are mentioned, only in *Joshua* in reference to the several Tribes they belonged to, but no where else in reference to any Historical Transaction or Occurrence,

The Preface.

rence. There being also several other Places, which are but Once or Twice mentioned in the Sacred History, and that but barely, so as no Light is afforded thereby (or from any other Authors) as to their Situation, I have likewise judg'd it better to pass most of them quite over in Silence, than to name them, only to tell the Reader that no tolerable account could be given of them. For the same reason I have not crowded the Map of the *Holy Land* with multitude of Places, of no use to be known, but have inserted therein only such as are Remarkable in reference to the Sacred History.

To take off the Dryness of bare Geography, I have studiously laid hold of such Opportunities

The Preface.

tunities as came in my way, to take notice of any Curiosity, either Natural or Artificial. And I have ventured to enlarge upon the *Pyramids*, as being some of the Noblest Pieces of Humane Art and Labour, either Antient or Modern. And to oblige the Reader yet farther, the *Book-seller* has not spared the Cost of representing the *Pyramids* and other Curiosities to his Sight, in handsome *Copper Cuts*.

There remains only to observe, that in order to adjust the Geography of these Sacred Books, I have, upon consulting the *Samaritan* or *Old Hebreu* Pentateuch, learnt the true Original Reading of several Texts, particularly of *Dent. 10. 6, 7.* whereby the Contrariety of the Present Reading of the said Text
(in

The Preface.

(in the Common *Hebrew* and our *English* Bible) to *Numb.* 33. 30. is quite taken away, as is shewn Page 138, 146, 147, of this Volume ; and in like manner, the present Corrupt Reading of *Exod.* 12. 40. in the common *Hebrew* and our *English* Bible, is corrected from the *Samaritan* Pentateuch, as it is shewn in the Chronological Account hereto belonging

THE

The Preface.

(in the Common Hebrew and
our English Bible) to Numb.
33. 30. is quite taken away, as
is shown, page 138, 146, 147,
of this Volume: and in like man-
ner, the present corrupt Read-
ing of Exod. 12. 40. in the
common Hebrew and our English
Bible, is corrected from the Sa-
maritan Pentateuch, as it is shown
in the Chronological Account
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THE

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A
Chronological
ACCOUNT

Of the Sacred History contain'd in the Books of Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges and Ruth, describ'd (together with the General Chronology of part of Genesis, of the Two Books of Samuel, and part of the First Book of Kings,) in Two Tables.

The First is a Chronological Table of the Sojourning of the Children of Israel, and their Fathers, in the Land of Canaan, and in the Land of Egypt, containing the Space of Four Hundred and Thirty Years, Exod. 12.

40.

The Second is a Chronological Table of the Interval from the Exodus, to the beginning of the Building of So-

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lomon's

A Chronological Account

Isaiah's Temple, containing the space of Four Hundred and Fourscore Years, 1 King. 6. 1.

IN drawing up the *Chronology* of those Books of the Sacred Scripture, whose *Geography* is describ'd in the foregoing Treatise, we must guide our selves by Two Remarkable Intervals of Time, expressly mentioned in the Sacred History, viz. One in *Exod. 12. 40.* the other in *1 King. 6. 1.*

In the former Text we are told (according to the True Original Reading, as it still stands in the *Samaritan* or Old *Hebrew Pentateuch*, and also is follow'd by the Seventy Interpreters; by which therefore the Present Reading of the Common *Hebrew* and our *English Bible* ought to be Corrected) that *the Sojourning of the Children of Israel, and of their Fathers, which they Sojourn'd in the Land of Canaan, and in the Land of Egypt, was Four Hundred and Thirty Years.* Whence it clearly appears, that the *Era* or Head of this Interval of Time is to be placed at *Abraham's* First coming into the Land of *Canaan* from

Of the Books of *Exod. &c.* iii

from *Haran* in *Mesopotamia*. And therefore from it I shall begin the First Chronological Table hereunto belonging, which distinctly shews the several Parts of the said Interval or Sojourning, mentioned in Scripture, to the *Exodus* or going of the Children of *Israel* out of *Egypt*.

- I. *A Chronological Table of the Sojourning of the Children of Israel, and of their Fathers, in the Land of Canaan, and in the Land of Egypt, containing the space of 430 Years, Exod. 12. 40.*

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years of So- journ- ing.	RemarkableParticulars.
2023	1927	I	<i>Abraham</i> departs from <i>Haran</i> , and goes to So- journ in <i>Canaan</i> , being Seventy Five Years Old, <i>Gen. 12. 4.</i>
			Years

iv. A Chronological Table.

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years of So- journing.	Remarkable Particulars.
2048	1902	25	<i>Isaac</i> is born, <i>Abraham</i> being an Hundred Years old, <i>Gen.</i> 21. 5.
2108	1842	85	<i>Esau</i> and <i>Jacob</i> are born, <i>Isaac</i> their Father being Threescore Years old, <i>Gen.</i> 25, 26.
2199	1751.	176	<i>Joseph</i> is born. How the Time of <i>Joseph's</i> Birth is deduced from Scripture, see pag. 381. Vol. I. of <i>Geography of the Old Testament.</i>
2238	1712	215	<i>Jacob</i> goes down into <i>Egypt</i> , in the Second Year of the Seven Years of Famine (<i>Gen.</i> 45. 11.) at which Time he was in Hundred and Thirty Years old, <i>Gen.</i> 47. 9.
2255	1695.	232	<i>Jacob</i> dies, having lived in the Land of <i>Egypt</i> Seventeen Years, and being in all an Hundred and Forty Seven Years old, <i>Gen.</i> 47. 28.
			Years

A Chronological Table.

V

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years of So- journ- ing.	Remarkable Particulars.
2309	1641	286	<i>Joseph</i> dies, being an Hundred and Ten Years old, <i>Gen.</i> 50. 22.
2370	1580	347	<i>Aaron</i> is born, *
2373	1577	350	<i>Moses</i> is born, * Sixty Four Years after <i>Jo- seph's</i> Death.
2453	1497	430	The <i>Exodus</i> , or go- ing of the Children of <i>Israel</i> out of the Land of <i>Egypt</i> , <i>Exod.</i> 12. 40. 41.

* Tho' the Times of *Moses* and *Aaron's* Birth are no where expressly mention'd in Scripture, yet that it was at the Times here specified, may be thus deduced from the Sacred History. From the *Aera* or Beginning of the Sojourning, viz from the 75th. Year of *Abraham*, to *Joseph's* Death, were 286 Years, as appears by the foregoing Particulars. But 430—286—144. and *Moses* was 80 Years Old when he spake to *Pharaoh*, a little before the *Exodus*, *Gen.* 7. 7. therefore 144—80—64, the Time between *Joseph's* Death and *Moses* Birth; and consequent-ly *Joseph* dying *Anno Mundi*, 2309, before Christ, 1641. *Moses* was Born *A. M.* (2309—64—) 2373. before Christ (1641—64—) 1577, as in the Table. Now the Birth of *Moses* being known, the Birth of *Aaron* is obvious to be assign'd, being expressly said in the forecited *Gen.* 7. 7. that *Moses* was *Fourscore Years Old*, and *Aaron* *Fourscore and Three Years Old*, when they spake unto *Pharaoh*. Wherefore *Aaron* was Born, *A. M.* 2370, before Christ, 1580.

In fixing the Chronology of such Particulars as are mention'd in the Sacred History after the *Exodus*, we must be all along guided

vi *A Chronological Table.*

guided principally by the other Text above-mentioned, viz. 1 King. 6. 1. wherein we are expressly told, that from the *Exodus* to *Solomon's* beginning to Build the Temple were *Four Hundred and Fourscore Years*. Wherefore the intermediate Particulars mention'd in Scripture must be so adjusted, as to fall within, and just make up the said Interval of Time assign'd in the fore-cited Text. And it being evident from the Sacred History, that the *Exodus* was in the beginning of Their as well as Our Year, viz. in *Nisan* or *March*, hence the same Year of the World and before Christ, as answers to the 430th. or last Year of the Interval of Sojourning, must also be esteem'd (at least as to its Greatest part) the First Year of the Interval from the *Exodus*, to the laying of the Foundation of *Solomon's* Temple.

II. *A Chronological Table of the Interval from the Exodus to the beginning of the Building of Solomon's Temple, containing the Space of 480 Years, 1 King. 6. 1.*

Years of the WORLD	Years be- fore the common Year of Christ's Nativity	Years from the Exo- dus.	Remarkable Particulars.
2453	1497	1	In the Third Month, when the Children of <i>Israel</i> were gone forth out of <i>Egypt</i> , the same Day they came in- to the Wilderness of <i>Sinai</i> , and encamped before the Mount, <i>Exod.</i>

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Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years from the <i>Exo- dus.</i>	Remarkable Particulars.
2453	1497	1	19. 1, 2, The Law gi- ven them, and other Statutes, &c. contained <i>Exod.</i> 20. to the end of <i>Leviticus.</i>
2454	1496	2	In the <i>First</i> Month of the <i>Second</i> Year, the Celebrating of the Pas- sover is again comman- ded, <i>Num.</i> 9. 1, 2, &c. On the <i>First</i> Day of the <i>Second</i> Month in the <i>Second</i> Year— God commands the Sum of the <i>Israelites</i> to be taken, or the People to be Numbred; (whence the Book of <i>Numbers</i> has its Name) <i>Num.</i> 1. 1. On the <i>Twentieth</i> Day of the <i>Second</i> Month, in the <i>Second</i> Year, the <i>Israelites</i> took their Journeys out of the <i>Wilderness</i> of <i>Sinai</i> , and after Two or Three Encampments came to <i>Kadesh.</i>

Years of the WORLD	Years be- fore the common Year of Christ's Nativity	Years from the Exo- dus.	Remarkable Particulars.
2454	1496	2	<i>Kadesh barnea</i> in the Wilderness of <i>Paran</i> , Num. 10. 11, 12. compared with Num. 11. 1, 2, 3, 34, 35. Num. 12. 16. and Num. 13. 2, 26. From <i>Kadesh-barnea</i> the Spies are sent to search out the Land of <i>Canaan</i> ; who upon their Return, disheartning the People, God, by reason of their Unbelief and Diffidence, decrees that they should wander in the Wilderness of <i>Arabia</i> Forty Years, viz. Thirty Eight Years besides the Two already spent in those Parts; Num. 13. 14. <i>Caleb</i> was then 40 Years Old, <i>Josh.</i> 14. 7.
2492	1458	40	God refusing to Assist the <i>Israelites</i> (after their Unbelief) in attempting to go into <i>Canaan</i> , and the People having

A Chronological Table. ix

Years of the WORLD	Years be- fore the common Year of Christ's Nativity	Years from the Exo- dus.	Remarkable Particulars.
2492	1458	40	having experienced that it was in vain to attempt it without God's Affi- dence (Num. 13.) turn'd and took their Journey (from Kadesh-barnea) into the Wilderness a- gain, by the way of the Red Sea (Deut. 2. 1.) and so wander'd from Place to Place, keeping round Mount Seir, and making the several En- campments mention'd Num. 33. 19 — 36. At length, viz. in the First Month of the Thirty Eighth Year (as appears from what fol- lows) the <i>Israelites</i> came into the Desert of Zin, and abode in (the other) <i>Kadesh</i>; and there <i>Miriam</i> Died and was Buried. Num. 20. 1. compared with Num. 33. 36.

Be-

X *A Chronological Table.*

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years from the Exo- dus.	Remarkable Particulars.
2492	1458	40	Removing from <i>Kadesh</i> in the Wilderness of <i>Zin</i>, they Encamp'd in Mount <i>Hor</i>, where <i>Aaron</i> Dies, being an Hundred and Twenty Three Years Old, <i>Num.</i> 33. 37—39. After some few more Marches (mentioned <i>Num.</i> 33. 41—44) they pass'd over the Brook <i>Zered</i>; to which time from their leaving <i>Kadesh-barnea</i> we are expressly told was <i>Thirty and Eight Years</i>, <i>Deut.</i> 2. 14. Lastly; in the same Year Died <i>Moses</i>, viz. in the 120th. Year of his Age, <i>Deut.</i> 33. 7.
2499	1451	47	The Land of <i>Canaan</i> divided among the Nine Tribes and Half Tribe of <i>Manasseh</i>, an end being put to the War with the <i>Canaanites</i>, after

A Chronological Table.

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Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years from the <i>Exo- dus.</i>	Remarkable Particulars.
2499	1451	47	after it had been car- ried on Prosperously by the <i>Israelites</i> for Six Years together from the Death of <i>Moses</i> . This Year of the Division of the Land is thus dedu- ced from the Sacred History. <i>Caleb</i> tells <i>Jo- shua</i> (<i>Josh. 14. 7.</i>) that he was Forty Years Old, when <i>Moses</i> sent him from <i>Kadesh bar- nea</i> to spy out the Land; and that there were Forty Five Years from that Time to the Time he was speaking, which was at the Division of the Land, as is clear from the Sacred Histo- ry. Now the Spies were sent from <i>Kadesh- barnea</i> , in the Second Year of the <i>Exodus</i> : So that it was the Forty Seventh Year of the <i>Exodus</i> , when <i>Caleb</i> [b] spoke

xii *A Chronological Table.*

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years from the <i>Exo- dus.</i>	Remarkable Particulars
2499	1451	47	spoke this to <i>Joshua</i> , and consequently, A.M. 2499. Before Christ, 1451.
2524	1426	72	This may be proba- bly supposed to be the Year that <i>Joshua</i> Died. For 'tis reasonable to suppose, that all that were sent by <i>Moses</i> to spy out <i>Canaan</i> , were in the Vigour of their Age, and so much of the same Age or about Forty Years Old. And consequently, as <i>Caleb</i> , who was one of the Spies, expressly tells us, that he was then Forty Years Old, so it is highly probable, that <i>Joshua</i> was likewise of or about the same Age, being also One of the Spies. Now supposing <i>Joshua</i> to be Forty Years Old, when he went to spy

A Chronological Table. xiii

Years of the WORLD	Years be fore the common Year of Christ's Nativity.	Years from the <i>Exo- dus.</i>	Remarkable Particulars.
2524	1426	72	Ipy the Land, which was in the Second Year of the <i>Exodus</i>, it fol- lows that he Died in the Seventy Second Year of the <i>Exodus</i>: for we are expressly told, that when he Died, he was an <i>Hundred and Ten Years</i> Old (<i>Josh. 24. 29. Judg.</i> <i>2. 8.</i>) and $40 + 70 =$ 110. The Year there- fore above specified, may be most reasonably con- jectur'd to be the Year, wherein <i>Joshua</i> Died. I say <i>Conjectur'd</i>, be- cause from the Forty Seventh of the <i>Exodus</i> (when the Division of the Land was made) to the 397th. of the same, we have no cer- tain Grounds from the Sacred History for af- fixing the intermediate Particulars, mentioned in the Sacred History,
[b 2]			to

xiv *A Chronological Table.*

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years from the <i>Exo- dus.</i>	RemarkableParticulars.
2524	1426	72	to their respective Years. That the Land was di- vided in the 47 th . Year of the <i>Exodus</i> , is plain- ly deducible from ex- press Scripture, as is before observed. And by counting upwards from the 4 th . Year of <i>Solomon's</i> Reign, (when he began to build the Temple, and which fell in with the 480 th . Year of the <i>Exodus</i>) we learn from express Scripture, that <i>Saul</i> be- gan his Reign in the 397 th . Year of the <i>Ex- odus</i> . For the Scrip- ture expressly tells us, that <i>David</i> Reign'd 40 Years, and likewise that <i>Saul</i> Reign'd 40 Years, which two Reigns with <i>Solomon's</i> 4 Years make together 84 Years. But from 480 Years of the <i>Exodus</i> Subtract 84 Years,

A Chronological Table. XV

Years of the WORLD	Years be fore the common Year of Christ's Nativity.	Years from the <i>Exo- dus.</i>	Remarkable Particulars.
2524	1426	72	Years, and there will remain 396 Years for the last Year of the Judges, or the Year before <i>Saul</i> began his Reign. Wherefore the 47th. Year of the <i>Exodus</i> being ascertained by Scriptural Evidence for the Year of the Division of the Land, and the 397th. of the <i>Exodus</i> for the First Year of <i>Saul's</i> Reign, it follows that the intermediate Account given us in Scripture, in relation to the Years of the several <i>Judges</i>, must be so adjusted, as not to exceed 349 Years, that is, the Space between the <i>Division of the Land</i> and the beginning of <i>Saul's</i> Reign; forasmuch as it is evident from Scripture, that between these Two there

xvi *A Chronological Table.*

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years from the <i>Exo- dus.</i>	RemarkableParticulars.
2524	1426	72	there interven'd but 349 Years. And having said thus much by way of Introduction, I pro- ceed now to (what seems the most Ratio- nal way, to) adjust the several Years af- signed to the <i>Judges</i> in the <i>Book of Judges</i> .
2548	1402	96	To this Time may be probably enough re- fer'd, what is said <i>Josh.</i> 2. 7, 10, 11, and 3. 7. <i>All that Generation</i> (viz. who lived in the Days of Joshua, and in the Days of the Elders that out-liv'd Joshua) were gathered unto their Fa- thers, and there arose another Generation af- ter them, which knew not the Lord, nor yet the Works which he had done for Israel. And they did Evil in the Sight of the Lord, and serving Baalim, &c.

A Chronological Table. xvii

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years from the Exo- dus.	Remarkable Particulars.
2556	1394	104	The Lord's anger was hot against Israel, (viz. for their Idolatry in serving Baalim) and he sold them into the hand of Chushan-rishathaim King of Mesopotamia; and they served him Eight Years. Judg. 3. 8.
2596	1354	144	Upon the Repen- tance of the Israelites, they are delivered from the Bondage of Cushan- rishathaim, by Othniel Son of Kenaz, Caleb's younger Brother; and the Land had rest Forty Years, Judg. 3. 11.
2614	1336	162	The Children of Isra- el did evil again in the sight of the Lord, and he delivered them into the hand of Eglon King of Moab, and they ser- ved Eglon eighteen Years, Judg. 3. 14. During [b 4] this

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years from the <i>Exo- dus.</i>	Remarkable Particulars.
2614	1336	162	this time also happen'd what is related in the Book of <i>Ruth</i> .
2694	1256	242	Upon their Repen- ance, the <i>Israelites</i> are delivered from their Subjection to the <i>Moa- bites</i> , by the hand of <i>Ehud</i> ; and the Land had Rest Fourscore Years. <i>Judg.</i> 3. 15—20
2701	1249	249	* <i>The Children of Is- rael did evil again in the sight of the Lord; and the Lord delivered them into the hand of Midian Seven Years,</i> <i>Judg.</i> 6. 1.

* What is related *Judg.* 4. 5. is probably supposed to have concerned only part of *Israel*, viz. the North part of *Israel*, and in like manner what is related *Judg.* 11 and 11. is probably supposed to relate only to North-East part of *Israel*; and consequently that the Years allotted to each Judge specified in these Chapters, are not to be reckon'd as succeeding (in their respective places) the Years above contained in the Table, but rather fell in with some of them. Namely, what is related Chap. 4 and 5. to be contain'd, or to have hapned between the Year 1316 and 1256, before Christ. And what is related Chap. 10. 7— Chap. 12. 15. to have happened between Year

A Chronological Table. xix

1161 and 1120, before Christ. What is related Chap. 17.—
 Chap. 20. is supposed to have happened about 1406 Years be-
 fore Christ.

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years from the <i>Exo- dus.</i>	Remarkable Particulars
2741	1209	289	Upon their returning again to God, he of his Infinite Mercy de- livers them from the <i>Midianites</i> , by the hand of <i>Gideon</i> ; and the <i>Land was in quietness</i> <i>Forty Years in the Days</i> <i>of Gideon</i> . So that to this Year seems to be refer'd also the Death of <i>Gideon</i> , <i>Judg. 6. 7.</i> <i>Ec. to Judg. 8. 28—</i> <i>32.</i>
2744	1206	292	After the Death of <i>Gideon</i> , <i>Abimelech</i> , a Son of his by a Con- cubine, gets himself made King; and Reigns <i>Three Years</i> , <i>Judg. 19.</i> <i>22.</i>
2767	1183	315	After <i>Abimelech</i> , there arose to defend Israel, <i>Tola</i> , the Son of <i>Puah</i> — and he judg'd Israel <i>Twenty</i>

XX A Chronological Table.

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years from the Exo- dus.	RemarkableParticulars.
2767	1183	315	Twenty and Three Years and he died, Judg. 10. 1, 2.
2789	1161	337	After him arose Jair, a Gileadite, and judged Israel Twenty and Two Years, Judg. 10. 3.
2829	1121	377	And the Children of Israel did evil again in the sight of the Lord, and he delivered them into the hand of the Philistines Forty Years, Judg. 13. 1. During Twenty Years of this their Servitude to the Philistines, Sam- son seems to have judg- ed the (South-west part of) Israel, for it is said Judg. 15. 20. And he Judged Israel in the days of the Philistines Twenty Years. Conse- quently this Year Sam- son seems to have been Killed, together with the Philistines, by the Fall

A Chronological Table. xxi

Years of the WORLD	Years be- fore the common Year of Christ's Nativity	Years from he Exo- dus.	Remarkable Particulars.
2829	1121	377	Fall of the House he pluck'd down. It is likewise highly probable that the Bat- tle recorded 1 Sam. 7. put an end to this For- ty Years Servitude, and so was fought this 377 th Year of the Ex- odus.
2848	1102	396	This is the last Year of the Judges, or the Year before the First of Saul's Reign. Ac- cording to which from the Battle recorded 1 Sam. 7. to this Time were 19 Years, where- in Samuel judged Israel, before Saul was made King.
2888	1060	436	Saul is Slain, having Reign'd Forty Years, as we are told <i>1st</i> . 13. 21. Years

xxii *A Chronological Table.*

Years of the WORLD	Years be- fore the common Year of Christ's Nativity.	Years from the <i>Exo- dus.</i>	RemarkableParticulars.
2928	1020	476	David Dies, after a Reign of Forty Years, <i>viz. Seven Years he Reign'd in Hebron, and Thirty and Three Years he Reign'd in Jerusalem,</i> 1 King. 2. 11.
2932	1016	480	It came to pass, in the Four Hundred and Fourscore Year, after the Children of Israel were come out of the Land of Egypt, in the Fourth Year of Solo- mon's Reign over Isra- el, in the Month Zif, which is the Second Month, that he began to Build the House of the Lord, 1 King. 6. 1.

And thus I have laid before the
Reader, the more remarkable Parti-
culars, contain'd within the Interval
of Time between the *Exodus*, and
the beginning to Build the Temple
of

A Chronological Account, &c. **xxiii**

of Solomon, containing the space of 480 Years, as we are Taught by express Scripture, *1 King. 6. 1.* And thereby I have given the Reader a Chronological Account of the several Sacred Books, whose Geographical Part, is the subject of the foregoing Treatise; and not only so, but have also carried the Chronology somewhat further, namely, as far as to *1 King. 6.* judging it improper to put an end to this Second Table, till I had brought it down to the end of the foremention'd Interval.

An

An Alphabetical
CATALOGUE
 OF THE

Several Places, Countries, People, Cities, Towns, Rivers, Mountains, &c. mention'd in this Second Volume.

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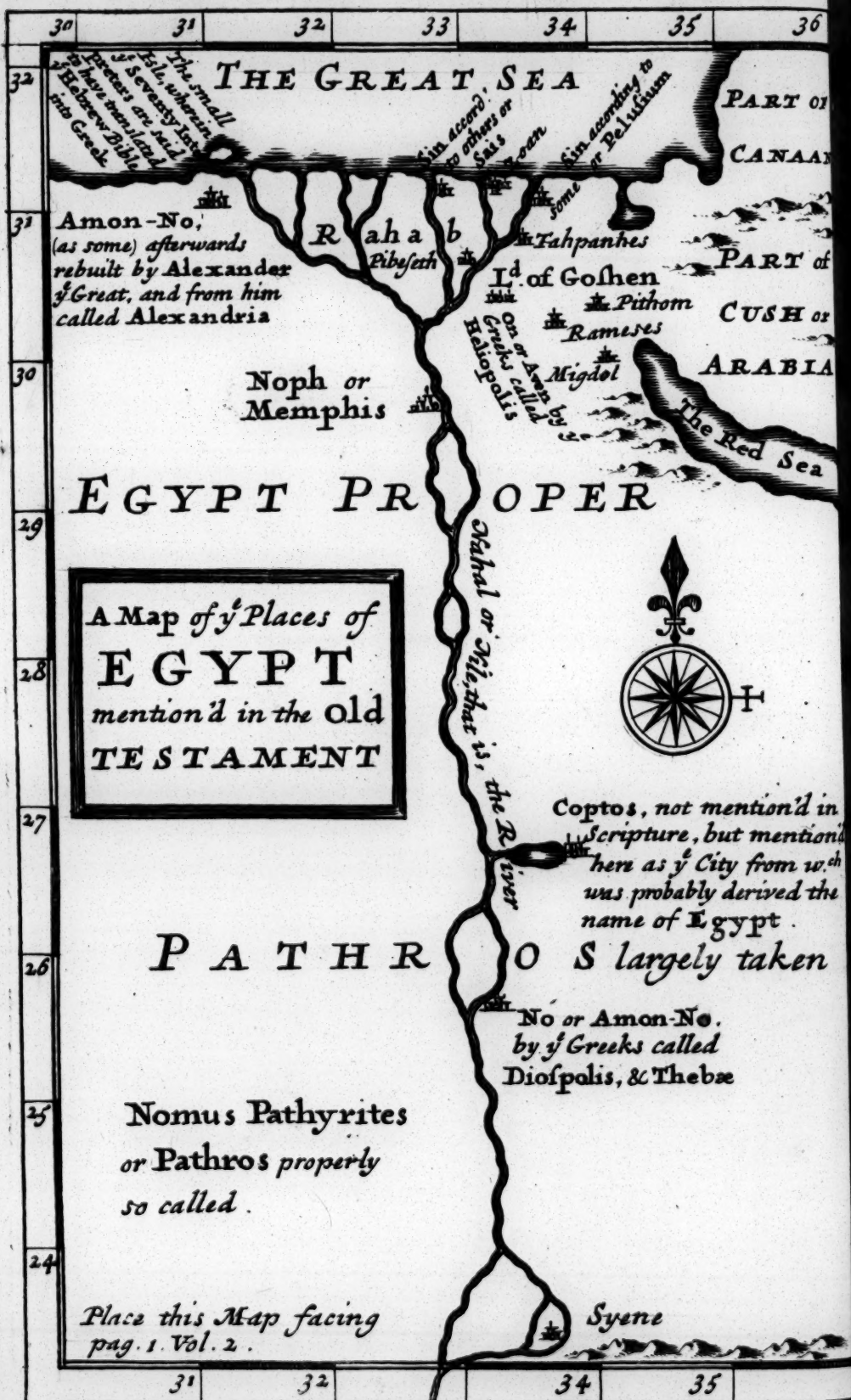
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T. O. the Geography of the

I
Vol. II.
W

A N
Historical Geography
OF THE
Old Testament.

Volume the Second.

CHAP. I.

*Of the Land of Egypt, and
the several Places thereof,
mentioned in the Old
Testament.*

I N my former Volume, I have
followed the Series of the Sacred
History of the Old Testament,
to the end of *Genesis*, that is, to the
going down of *Jacob* and his Sons,
B out
L The Intro-
duction.

Vol. II. out of *Canaan* into *Egypt*, and their
 settling there in the Land of *Goshan*.
 The Second Book of *Moses*, called
Exodus, takes its Name from its treat-
 ing principally of the *Exodus*, i. e.
 the Going out of the *Israelites* from
 the Land of *Egypt*. But before we
 accompany them out of *Egypt*, it
 seems proper here to say, what is re-
 quisite to be said, either concerning
 the Land of *Egypt* in general, or the
 several particular Places of it, menti-
 oned in the Old Testament.

II. To speak then, in the First place,
 of *Egypt* in general. The Name,
 whereby it is generally denoted in
 the Hebrew Text, is that of the Land
 of *Mizraim*. It was so called, from
 its being first planted after the Flood
 by the Descendants of *Mizraim*, one
 of the Sons of *Ham*. It is, three or
 four times in the Book of *Psalms*,
 stiled the Land of *Ham*; where it is
 probable, that *Ham* settled himself
 together with his Son *Mizraim* in this
 Country. For it can't be reasonably
 suppos'd, that the Land of *Mizraim*
 is by another Name called the Land
 of *Ham*, only because *Ham* was the
 Father of *Mizraim*; for then the
 Land

II.
 of *Egypt*
 in general;
 and first, as
 to its Name,
 in Scripture.

Of the Land of Egypt.

3

Land of *Canaan*, or of *Cush*, two other Sons of *Ham*, might be as well denoted by the Land of *Ham*. Since therefore it is only the Land of *Mizraim*, that in Holy Scripture is specified by the Name of the Land of *Ham*; it must be for some special Reason: and the most Probable seems to be that already mentioned, namely, that *Ham* chose to accompany his Son *Mizraim*, and to settle where he settled. The *Arabians* are said still to call this Country *Masr*, and the *Turks* *Misr*, agreeably to the Hebrew Name *Misraim*; and *Plutarch* has observ'd that in some of the Sacred Offices of the Old *Egyptians*, it was called *Chemia*, a softer word for *Chamia*, which is plainly derived from *Ham* or *Ham*.

In Heathen Writers it has several Names; but the most Usual is that of *Egypt*; a Name thought to be made of the Greek word *αἴα Aia* (as that from the Hebrew *אֵי*) signifying a Land or Country, and *Coptus* the name of a City in *Egypt*. Certain it is, that the Christians of this Country were, and still are, commonly called *Copti*; and in the beginning of the *Polyglot Bible*,

iii.

The Name
Egypt
whence.

4 The Geography of the O. T.

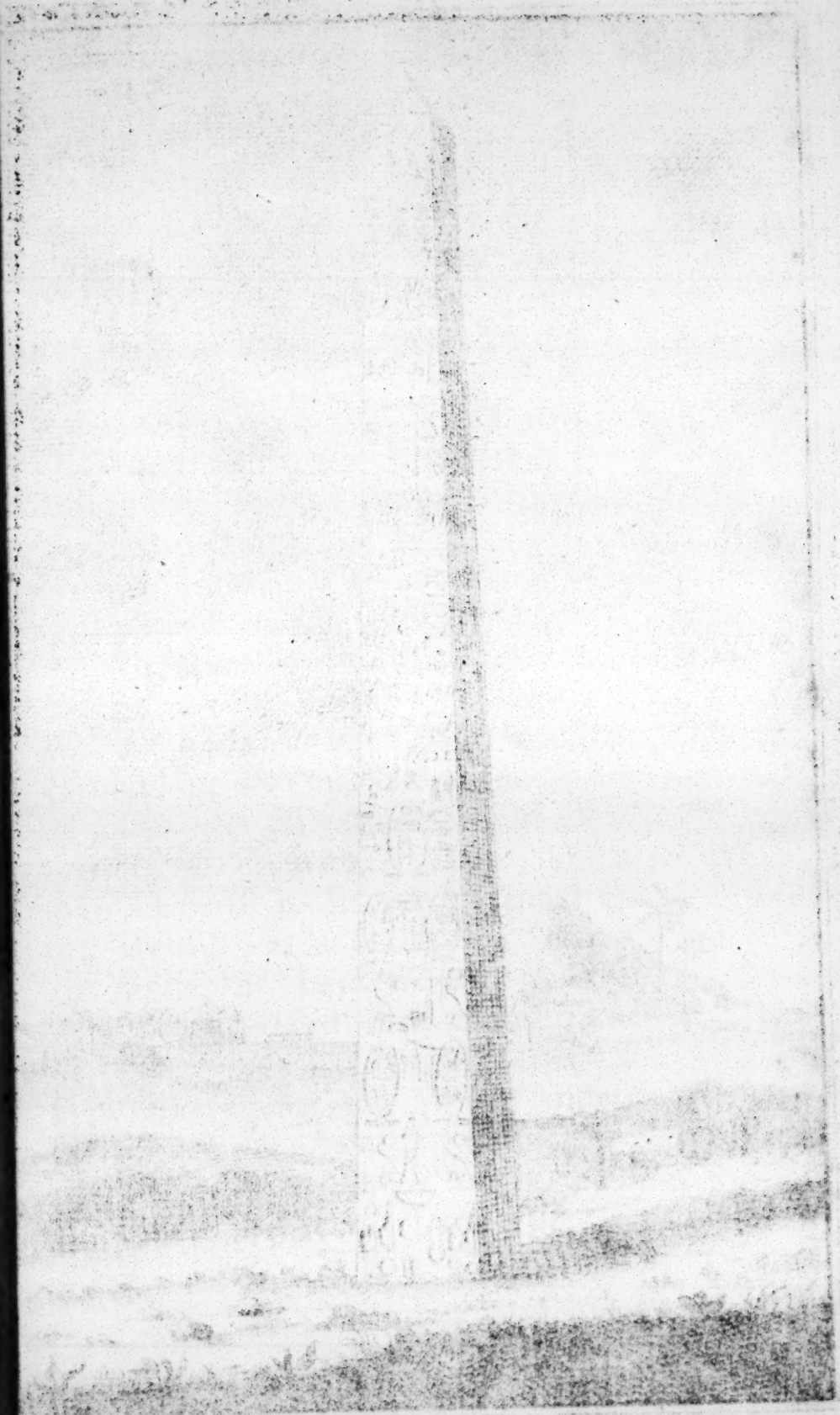
Vol. II. we have an Alphabet stiled the *Coptick* or *Egyptian* Alphabet. Indeed *Αι-γυπτια* is easily softned into *Αιγυπτια*, i. e. *Ægyptus* into *Ægyptus*. Some tell us that the *Egyptians* call themselves to this very Day *Clioth*, and so suppose *Ægyptus* to be moulded from *Æchiotus* or the like.

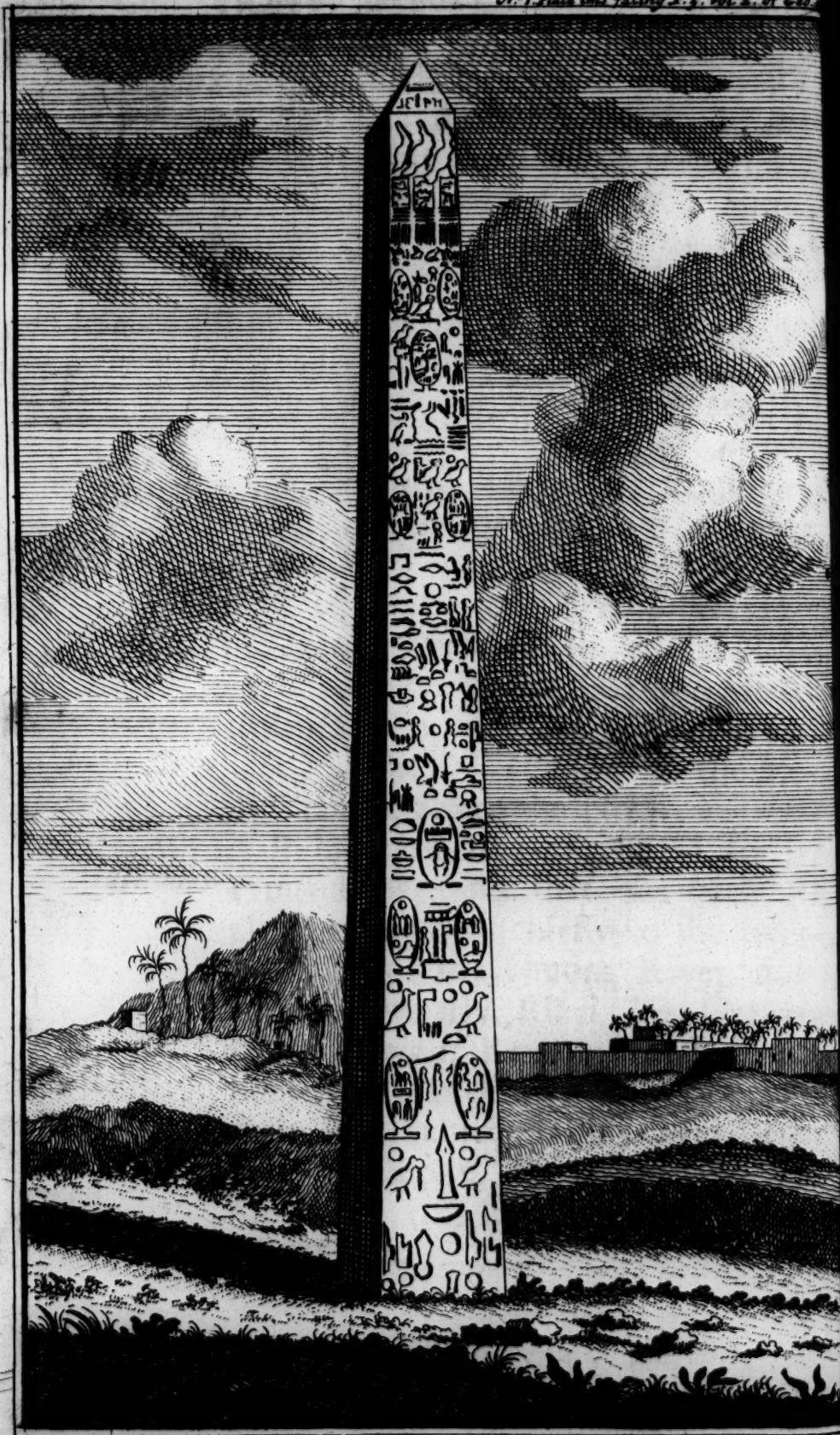
IV. This Country has been generally esteemed a Part of *Libya* or *Africk*, being bounded with other Countries of the *Libyan* or *African* Continent to the West and South; with the Gulf of *Arabia* or the Red Sea, and the *Isthmus* of *Suez*, (i. e. the Neck of Land between the Red and Mediterranean Sea, whereby it joins on to *Asia*) to the East; and with the Mediterranean Sea to the North.

V. It has been all along noted for its Fruitfulness, and that has been all along attributed chiefly to the overflowings of the famous River *Nile*. It was formerly stiled *The Granary of the People of Rome*, whilst it was Subject to the *Roman* Empire; and now it is Subject to the *Ottoman* or *Turkish* Empire, it is the principal Country, that furnishes *Constantinople* with Grain.

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Of the Land of Egypt. 5

The Inhabitants were look'd upon Vol. II.
by the Heathen World, as the First VI.

Inventors of Geometry, Arithmetick, Of the Learning of the Egyptians.
Astronomy, Physick, and Magick or
Sorcery. Of their Ability in the last
we have remarkable Instances, Exod.

7. 11. &c. They are thought at the
First to have express'd their Conceptions
by the Shapes of Birds, Beasts,
Trees, &c. which they term'd Hiero-
glyphicks. Thus, for a Year they are

said to have Painted a Snake with his
Tail in his Mouth, to shew how one
Year continually succeedeth another,
without any interruption. And hence

this Hieroglyphick is made use of now
adays by some of our Almanack-ma-
kers. Le Bruyn has given us the

Draught of an Obelisk, standing in
Alexandria hard by the Palace of Cleo-
patra, full of Hieroglyphicks; some
part whereof is here represented to
the Reader, as a Specimen (Num.

10.) As the Egyptians are said to
have thus expressed their Conceptions
at first by these Hieroglyphicks, so
are they also esteemed by the Antient
Heathen Writers, as the First Inven-
ters of Letters, as well as the fore-
mention'd parts of Learning. In

6 The Geography of the O. T.

Vol. II. short, it is from the *Egyptians*, that *Pythagoras* and *Democritus* among the *Greeks* are said to have learnt their *Philosophy*, *Lycurgus*, *Solon* and *Plato*, their *Forms of Government*; *Orpheus* and *Homer*, their *Poetical Fictions of the Gods*.

VII.
An Observation in
respect to
Act. 7. 22.

I have taken the more notice of the *Learning of the Old Egyptians*, that from hence the Reader might the better understand the full import of the *Sacred Text, Acts 7. 22.* where the *Protomartyr St. Stephen* saith of *Moses*, that *He was learned in all the Wisdom of the Egyptians*, thereby denoting the *Great Learning of Moses*, as to the *Times he lived in*.

VIII.
Gypsies amongst us,
whence so
called.

As to the present State of *Learning among the Egyptians*, it is said that nothing is now left among them of the *Arts of their Ancestors*, but an *Affectation* they have to *Divination* and *Fortune-Telling*. By which, and some *Cheating Tricks*, in which they are very well practised, great numbers of them get their *Livelihood*, wandering about from one place to another. And this has given occasion to *Vagabonds* and *Stragglers* of other *Nations*, who pretend to *Fortune-Telling*,

Of the Land of Egypt. 78

to assume the Names of *Egyptians*, or Vol. II.
(as it is commonly, and in short pronounced) *Gypsies*. And on the same account it seems to be, that our Gypsies affect to have *Tawny* Faces; because this is the Natural Colour of the true *Egyptians*.

Having said thus much of *Egypt* in general, I shall now proceed to speak of the several particular Places thereof, mentioned in the *Old Testament*. And I shall begin with the City *Zoan*, not only as being (if not the City of *Egypt*, † which is first mentioned in the Sacred History, yet) probably the First or most Antient City of all the Cities in this Country, and probably the First Royal Seat of the *Pharaoh's*, or most Antient Kings of *Egypt*. That it was the most Antient City of *Egypt*, is probable from what is remark'd *Num. 13. 22. viz.* that *Hebron* was built Seven Years before *Zoan* in *Egypt*. By this Remark the Sacred Historian probably designed to set forth the Antiquity of *Hebron*, and in order thereto observes, that it

IX.
Of the particular Cities in Egypt mention'd in Scripture, and First of Zoan.

† Syriac Version reads Zoan, not Zoar, Gen. 13. 10.

8 The Geography of the O. T.

Vol. II. *was built Seven Years before Zoan in Egypt*; implying thereby that *Zoan* was the most Antient City of *Egypt*. And this is confirmed by the other consideration above mentioned, namely, that *Zoan* was the Royal City of the *Pharaoh's*, the most Antient Kings of *Egypt*. For the Miracles, which were wrought before *Pharaoh*, in order to bring him to yield to the *Israelites* going out of *Egypt*, are expressly said *Psalms* 78. 12. to be done (several of them) in the Field of *Zoan*. And therefore, as it is highly probable, that *Zoan* had been, from the First erecting of this Kingdom to the time here referr'd to, the Capital City of the *Egyptians*, so it is very probable that it continued to be so, for many Generations after, namely to the Days of *Isaiah* the Prophet. For he foretelling the Calamities that were to come upon *Egypt*, and the Means whereby they would come upon it, expresses himself thus, *Isai.* 19. 11. Surely the Princes of *Zoan* are Fools; the Counsel of the Wise Councillors of *Pharaoh* is become Brutish. Whereby the mention made of the Princes of *Zoan* is, plainly denoted that *Zoan*, was

Of the Land of Egypt. 91

was the City where the Princes of Egypt usually or chiefly resided; and by what follows, it is as clearly denoted, that *Zoan* was the Place, where *Pharaoh* held his Councils of State; and consequently that it was the Capital City of *Egypt*, even in the Days of the Prophet *Isaiah*. 'Tis true indeed that in the same Chapter v. 13. we have mention also of the *Princes of Noph*; and Chap. 30. v. 4. the Prophet Speaking of the *Israelites* applying themselves to *Egypt* for Succour, says that *their Princes were at Zoan, and their Ambassadors came to Hanes*. Where it appears, that *Noph* and *Hanes* were two other Cities of *Egypt*, where the King did sometimes reside; but it still seems probable, that *Zoan* was then the Capital City of all; inasmuch as it is all along first Named. It is likewise mentioned by the Prophet *Ezekiel*; but whether it was in his Days the Capital City, is not so certain: There are some Considerations arising from *Ezek. 30. 13, &c.* which tend to induce us to believe, that it might be then in its declining State; and that the Royal Seat was transferred to *Noph*, of which by and by. The

Vol. II.

X.

Soan, the
same with
Tanis.

The Name, whereby *Zoan* was called by the *Greeks*, is *Tanis*; whence we have the *Hebrew* word *Zoan* all along rendered by the *Seventy Interpreters* by the Word *Tanin* or *Tanis*; And indeed the *Hebrew* Letter *Tzade*, which we render by *Z*, is by the *Greeks* rendered in other Words, by a *T*; as the Famous City for Merchandise, called by the *Hebrews* *Tzor*, was by the *Greeks* called *Tûç*, and thence by the *Latins* *Tyrus*, and by us *Tyre*.

XI.

The Situation
of
Zoan;

Zoan being without doubt the same with *Tanis*, hence we come to have some certainty as to its Situation; forasmuch as *Tanis* was placed not far from the Mediterranean Sea, and near the Second Mouth of the River *Nile*, reckoning from the East, to which it gave Name. For as the First (at least considerable) Mouth of the *Nile* to the East, was called *Pelusiacum ostium*, i. e. the *Pelusian Mouth*, from the adjacent City of *Pelusium*; so the Second, or next to it Westward was called *Ostium Taniticum*, i. e. the *Tanitic Mouth*, or Mouth by *Tanis*.

XII.

of *Noph*.

The next City of *Egypt*, mentioned in Scripture, which I shall here take notice of, is *Noph*, which is by the

Of the Land of Egypt. II

the Seventy Interpreters rendred *Mem-Vol. II.*
phis, a City very famous in Common
 Histories, and especially for its *Pyra-*
mids, esteemed one of the Wonders
 of the World. This City lay above
 the parting of the *Nile* into those sever-
 al Streams, whereby it empties it self
 into the Mediterranean Sea; and so
 to the South of *Tanis*, or rather South-
 West. Here stood a Celebrated Tem-
 ple of *Serapis*, and the Temples of
 other *Egyptian* Idols, to which in the
 Prophet *Ezekiel* there is had peculiar
 respect when it is said: *I will also de-*
stroy the Idols, and will cause their
Images to cease out of Noph, Ezek.
30. 13.

But *Memphis* is Celebrated by Hea-
 then Writers for nothing more, than
 the *Pyramids* which were built in the
 Neighbourhood of it, in a very Bar-
 ren Sandy Plain, where the Sight may
 extend it self very far and wide,
 without any hindrance: These *Pyra-*
mids are by the *Arabs* called *Dgebel*
Pharaon, and by the *Turks* *Pharaen*
Doglary, that is to say, *Pharaoh's*
Mountains; and are chiefly Three,
 which may be seen from *Cairo*, and
 a great way beyond it. Of these Three
 Pyra-

VIX
 XIII.
 Of the Py-
 ramids.

Vol. II. Pyramids, Two are shut; but the other, which is the Biggest of all, is open, and is that which Travellers mount and enter into. This we have described both by Monsieur *Thevenot*, and also by *Le Bruyn*; which last Person has obliged these parts of the World with several Draughts relating hereto; some of which are inserted into this Treatise, together with the most material Circumstances of the Accounts given by the Two aforesaid Authors.

XIV.

The number of Steps up to the Top of the Biggest Pyramid, on the Outside.

As to the Dimensions of the Biggest Pyramid, *Thevenot* tells us that it was Two hundred and Eight great Stone-Steps, whereby Persons get up to the Top on the Outside. *Le Bruyn* reckoned Two hundred and Ten of these Steps. And *Thevenot* has remarked, that it is very usual thus to differ in numbring of them, inso-much that the same Man coming again a second time, shall not find the same number that he had at first, if he begin not to ascend at the same Place. And the reason of this Variety he accounts for thus; that betwixt the Corners towards the Middle of the Front, there is a little Hill of Sand driven

Of the Land of Egypt. 13

driven up by the Wind, that covers Vol. II.
several Steps, which are uncovered 
further off. Hence they that go up
about the Middle of the Front, reckon
fewer Steps than they that go up
further off, because they reckon not
the Steps which are there covered
with Sand; and which are reckoned
elsewhere, because uncovered. Besides,
the trouble of going up or
down makes one apt to miscount, and
some reckon half Steps for whole
ones.

Thevenot tells us, that these Stone-
Steps are about Two Foot and an half
high one with another; for some of
them are thicker, and above Three
Foot high. *Le Bruyn* saith, he found
them to be, some Four Hand-breadths
high, some Five and some Six; some
of them Two Hand-breadths wide,
and others Three. Hence (adds he)
it is easy to guess, how difficult it is
to get up; and indeed one must Work
at once, both with Hands, Feet, and
Knees; and there is need of Resting
by the way. And yet it is more difficult
to come down than to go up:
for when one looks down, the Hair
of ones Head stands an end: where-
fore

XV.

The Thickness of the Steps.

Vol. II. fore (says he) I came down backwards, and look'd no where, but to set my Feet right in coming down.

XVI.
*The Stones
laid so at
first.*

Thevenot Observes, that many think, that these Steps have only been made by the Weather; but in all appearance, that could not have worn them out so Regularly; tho' without doubt it has worn away a great deal, as may be seen by the pieces yet that ly all round below. Hence *Le Bruyn* supposes, that when this Pyramid was Built, the Stones were so laid on each other, that there was a space left at every Row to Stand upon, or to have firm Footing to go up and come down by, as if they were Steps.

XVII.
*The Breadth
of the Top
of the Py-
ramid.*

On the Top of this Pyramid, there is a fine Platform, from whence there is a pleasant Prospect of *Old Cairo*, and the adjacent Plains. This Platform, which, when look'd upon from below, seems to terminate in a Point, consists of Ten or Twelve Great Stones, being Sixteen or Seventeen Foot Square. *Thevenot* tells us, that there are some Stones wanting; and it is to be thought, that some Body or other have pulled them down, for the Weather could not do it.

Le

Of the Land of Egypt. 15

Le Bruyn saith, that some of these Vol. II.
Stones are a little broke; and the
Chief of all, (on which was most of
the Names of those that had got up
thither) had been thrown down to
the Bottom by some *French* Travel-
lers.

This Pyramid, saith *Thevenot*, is XVIII.
Five hundred and twenty Foot High, The Height
of this Py-
ramid in
Feet, and
also its
Breadth at
the Bottom.
upon a Base of Six hundred and eighty
two Foot Square. About half way
up, in one of the Angles of the Py-
ramid, that looks between East and
North (which is the Place, adds he,
by which I should advise one to go
up) there is a little Square Room,
but nothing to be seen therein; only
if you be Weary you may Rest your
self in it. *Le Bruyn* tells us, that he
found the Height to be an Hundred
and twelve Fathom, which (count-
ing each Fathom, Five Foot and an
half) amounts to Six hundred and
sixteen Foot. And that walking from
one Corner to another, he counted
Three hundred good Paces; and after
that measuring the distance of those
Corners from each other, with a Line
he brought for the purpose, he found it
to amount to an Hundred twenty
eight

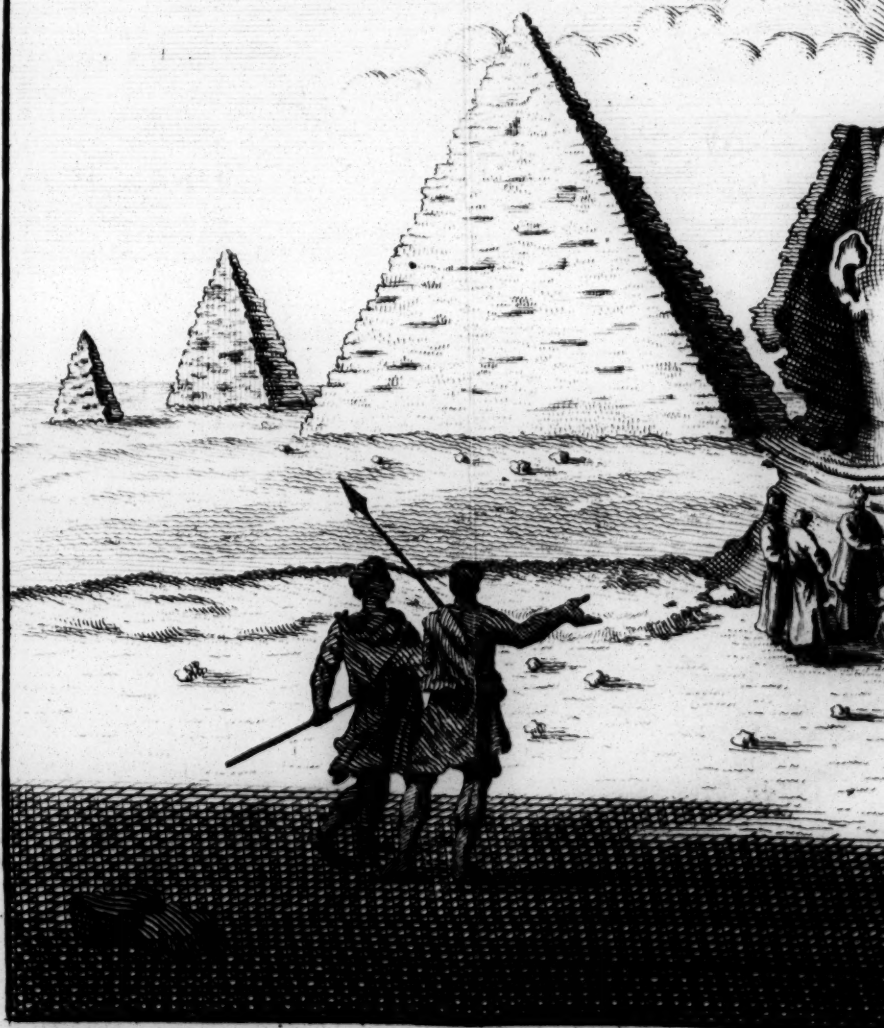
16 *The Geography of the O. T.*

Vol. II. eight Fathom, which make Seven hundred and four Foot. So that according to his Measuring, this Pyramid was found to be Eighty eight Foot broader at the Bottom, (and as far as could be measured above the Sand) than it is high; and therefore (adds he) the Center of the Pyramid ought to be Three hundred sixty and two Foot.

XIX. Hence *Le Bruyn* would have it considered, how it can agree with Truth, when some say, viz. that an Arrow being Shot from the Top of this Pyramid can never fly so far, as the last Step or Row of Stones at the Foot of it reaches. For an indifferent strong Arm can Shoot an Arrow a Thousand Foot in length; and I have seen (adds he) some among the *Turks* and *Arabs*, that could shoot an Arrow above Twelve hundred Paces. *Thevenot* makes the like Remark, looking on it as a Fable, that one (standing on the Top of the Pyramid, for so he must be understood) can't Shoot an Arrow beyond the Foundation of the Pyramid. For it is certain, says he, that an Arrow drawn by a good Arm, will easily fly Three hundred and

A Fabulous Report concerning the Breadth of it.

N^o 2. Place this between P. 16 & 17. Vol. 2. of Geogr. of



ogr. of O. Y.



18 *The Geography of the O. T.*

Vol. II. is Six and twenty Foot high, and from the Ear to the Chin is Fifteen Foot, according to *Thevenot*. The Greatness of this Monstrous Statue is represented, in the Draught of *Le Bruyn*, by the Proportion which he offered, between it and the Persons that are represented near it.

XXI. But to return to our Pyramid, and to speak now of the Inside thereof. The Door or Entry is on the Sixteenth Step as you go up, counting from the Foot on the Northside. The Entry is Square, and of the same Height and Breadth from the beginning to the end; the Height being about Three Foot and an half, and the breadth a little less. The Stone that lies over the Entry, or Door of it, is very big, being near Twelve Foot long, and above Eight Foot wide. This Entry goes insensibly descending the length of Seventy six or seven Feet. At the end of it, there is another Passage like the former, but goes a little rising; of the same breadth, but so low that one must ly on ones Belly to creep thro' it. And at the meeting of these Two Passages, the one Descending, the other Ascending,

Of the Inside of the Pyramids, and first of the Entry, &c.

Of the Land of Egypt.

19

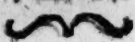
ending, is the greatest Difficulty one Vol. II.
meets with in the Pyramid, as *Theve-*
not conceives. For, says he, this
Descent (namely of the Entry or
First Passage) butting on the Ascent
(of the Second Passage) makes with
it a Sharp Ridge, over which there
is a great Stone, which is the lower-
most Stone of the Roof of the Des-
cent, and is Perpendicular to it; be-
tween which and the Sand, there is
not above a good Foot-space to pass
thro'. So that one must slide upon
his Belly close to the Ground; and
for all that, you rub and grate your
Back against the aforesaid Stone, un-
less you be a very slender Man. And
besides, you must advance with your
Feet up in the Descent, your Belly
low between the Descent and Ascent,
and the Head rising up in the begin-
ning of the same Ascent. *Thevenot*
adds, that he does not doubt, but
that the Passage of it self is as high
there, as at the very Entry into the
Pyramid; but the Wind driving in
much Sand, it heaps up in this Place,
between the Descent and Ascent. And
he strengthens his Opinion with a
very good Argument drawn from Ex-

20 *The Geography of the O. T.*

Vol. II. perience. For, says he, I went thither another Time, when we were told, some of the *Basha's* Servants had been there Three Days before, (being curious to see what it was that obliged the *Franks* to go into it) and we found the Passage so clean and easy, that we pass'd it without putting either Belly or Knee to the Ground.

XXII.
Of what
Occurs first
in the As-
cent.

Having pass'd this Streight you find a Sultry stifling Air, which nevertheless you'll soon be accustomed to; and (to afford some relief) here is a Space where one may take a little Rest. On the Right Hand there is an ugly great Hole, which reaches a pretty way, but going no farther, it is supposed that it has been occasion'd only by the Decay of Time. Having gone about an Hundred and Eleven Foot in the Ascent or Rising Passage, you find as it were Two Passages or Galleries, one low and *Horizontal*, or even to the Ground, the other high and Sloping upwards like the former. At the entry of the lower Passage there is a Well, or Pit, which probably was made to let down the Corpses, that were laid in the
Cavities

Cavities under the Pyramid. This Vol. II.
low Passage, which is Three Feet and 
Three Inches Square, leads into a
Chamber Eighteen Foot long, and
Twelve Foot wide, having a sharp
Roof.. Some pretend that in a higher
place near this Chamber, is a Win-
dow or Hole, thro' which one may
go into other Passages: but neither
Thevenot nor *Le Bruyn* could discover
any such.

Returning from the *Horizontal Pas-* XXIII.
sage or Way, which is on the Right *The Length*
Hand, you enter into the other on *&c. of the*
the left, which is Six Foot and Four *Ascent.*
Inches wide, and rises the length
of an Hundred and sixty two Feet.
On each side of the Wall is a Stone
Bench, Two Foot and an half high,
and pretty broad; which serves to
take hold by, in going up; to which
the Holes that are made, almost every
step, in the Earth, are of no small
Service, tho' they are confused and
without Order. It is not known,
by whom these Holes were made;
but those that go to see the Pyramids,
are obliged to them who made them;
For without these Holes it would be
impossible to get up, (says *Le Bruyn*)

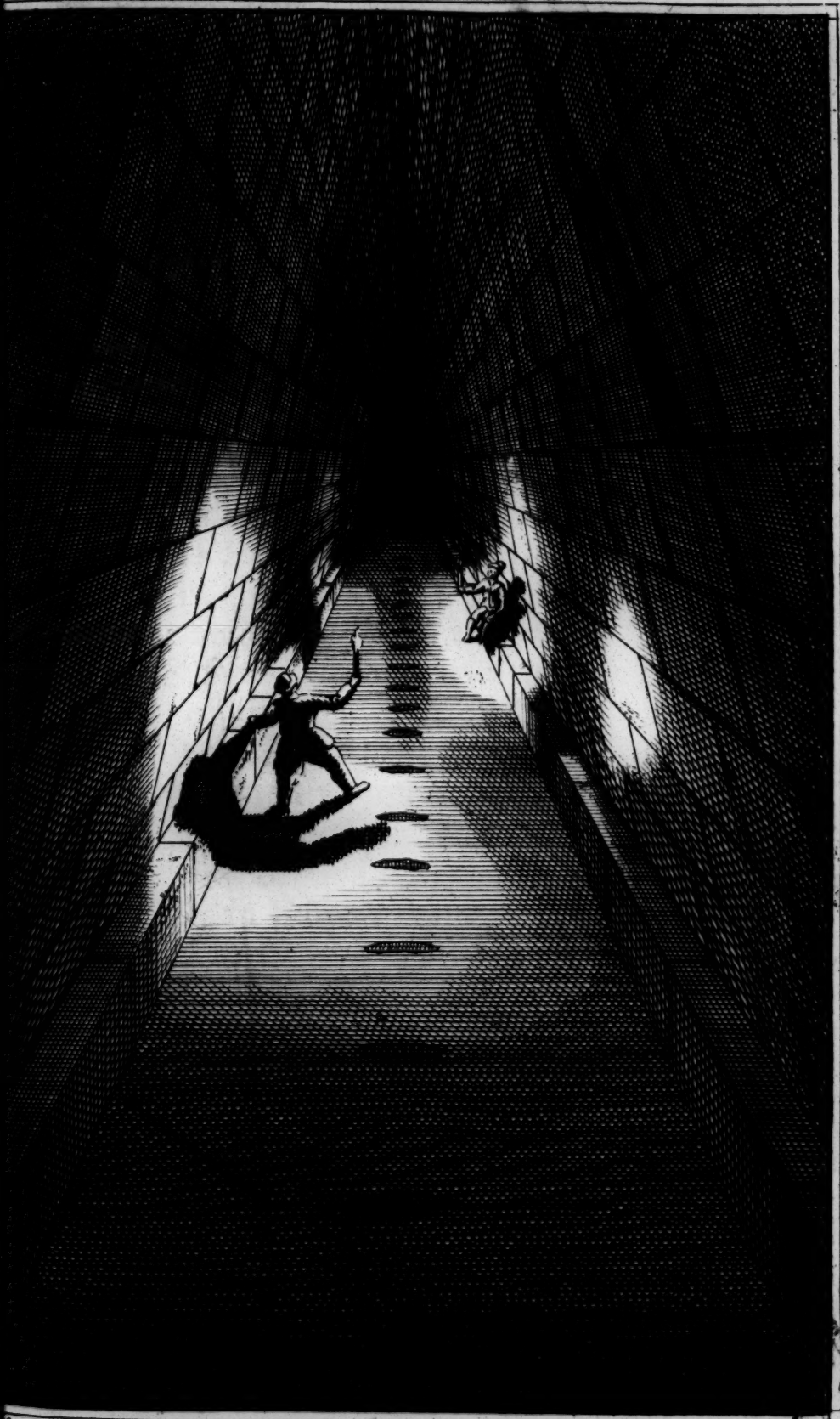
22 *The Geography of the O. T.*

Vol. II. and a Man must be Strong, that can
 ~~~~~ get up by the help of them, together  
 with the Stone-Bench, by which one  
 holds fast with one Hand, while the  
 other holds the Candle. Add to this,  
 that a Man must make large Steps,  
 these Holes being Six Hands breadth  
 from each other.

XXIV. This Ascent, which can't be be-  
 held without Admiration, may well  
 pass for what is most Considerable in  
 the Pyramid, for the Stones, that  
 make the Wall of it, are as smooth  
 as a Lookingglass, and so well join'd  
 together, that one would be apt to  
 take it for one single Stone. The  
 Roof is here very high, and so Sump-  
 tuous, that it is better Represented  
 than Described. For this Reason *Le*  
*Bruyn* took a Draught of it, (which  
 is here adjoined, *Num.* 38.) some of  
 his Company resting themselves the  
 mean-while on the Bench, that is on  
 the Right-hand, and some being got  
 up with their Lights to the Top of  
 the Ascent, into the Chamber of the  
 Tombs, which gave him opportunity  
 to take a view of the Roof more at  
 large.

The





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# Of the Land of Egypt.

23

The Chamber of the Tombs or Vol. II. Sepulchers, (called by *Thevenot*, the Hall) is (as has been just said) on the Top of the Ascent, being very Large and Spacious, Thirty two Foot long, Sixteen Foot wide, and Nineteen Foot high. The Roof is flat and consists but of Nine Stones; whereof Seven in the Middle are each Four Foot wide, and Sixteen Foot long; the other Two, that are at the Two Ends, appear to be not above Two Foot Broad apiece; but the reason is, because the other half of them is built into the Wall: they are of the same length of the other Seven; all of them being laid athwart over the breadth of the Chamber, with their ends resting upon the Walls on each side.

At the end of this Hall or Chamber, stands an Empty Tomb, all of One Stone, yet Sounds (if struck upon) like a Great Bell. It is Three Foot and an Inch wide, and Seven Foot Two Inches long. The Stone is above Five Inches thick (says *Le Bruyn*) extraordinary hard, and like *Porphyry*; it is well Polished, and so very Beautiful. *Thevenot* says, that



Vol. II. it is very neat when Polished, which makes many break off pieces of it to make Seals of; but it requires a strong Arm, and Good Hammer to break off a bit. The Walls of this Chamber are lined also with the same sort of Stone.

XXVII.

*This Pyramid is said to have been Built by Pharaoh, that was Drowned in the Red Sea.*

The Tomb is quite naked, without any Cover or Ballisters; either because it has been broken, or else never had any. For it is said by the Inhabitants of the Country, that the King, who order'd that Pyramid to be Built, was never Buried in it; it being the common Opinion, that the said King was that *Pharaoh*, who by the Just Judgment of God was Drown'd with all his Army in the *Red Sea*. As to the Doubt that many make, whether this Tomb was placed there before the Pyramid was Built; I think, says *Thevenot*, that it is not at all to be doubted, but it was set there before the Pyramid was finish'd. For, tho' the Entry be wide enough for the Tomb, yet the Ascent that immediately follows the Descent, must have hindred the Conveyance of it. And thus much for the Inside of the Biggest Pyramid.

*Pliny*

# Of the Land of Egypt. 25

Pliny Speaking of this Pyramid says, Vol. II. that it was Built in Twenty Years Time, Three Hundred and Seventy Thousand Men being employed therein; and that Eighteen Hundred Talents were laid out, only in Radishes and Onions.

XXVIII.  
The Time,  
Men and  
Money, im-  
ployed in  
Building  
this Pyra-  
mid.

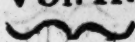
This may seem incredible to those, that never were in this Country; but when one considers, that this is the Ordinary Food of the Common People, and that almost all those, who were employ'd in raising these great Piles, were Slaves and Mercenaries; who, besides Bread and Water, had nothing else but Radishes and Onions, there will be no such great Reason to wonder at it. And it must farther be considered, that Onions are very delicate here, so that in regard of the Weakness of Humane Nature, the Israelites ought not (says Le Bruyn) to be too highly condemned, for complaining in the Wilderness for want of the Onions of Egypt.

XXIX.  
Of the Oni-  
ons in E-  
gypt.

Concerning the Pyramids in general, it is supposed, that they all have had a Passage, which led into a Chamber or Room, where were deposited the Corpses of those, for whom the

XXX.  
Some Re-  
ports con-  
cerning the  
Pyramids  
in general.

Pyra-

Vol. II. Pyramids were respectively made.  That they were at first placed Regularly, and that each of the Three Great ones, that remain in this Place at this present, were at the Head of Ten little ones, which are so much ruin'd, as scarcely to be known at the Time, when *Milton* (our Countryman, who gives this Account) was there. Nevertheless 'twas then judged, that these had been above an Hundred, Great and Small. But *Le Bruyn* says hereupon, that if *Milton* saw them, they are since buried in the Sand, there being nothing to be seen, when he was there, but what he has represented in the Copper-Plate inserted into this Treatise.

XXXI.  
The Pyramids Built  
of Stone in  
the same  
Place.

It is farther remarked, that these Pyramids are Built on an Eminence, which is a very Solid Rock, covered with White Sand. Which makes it very probable, that the Stones of which the Pyramids are made, were taken out of the same Place. Besides there are several Neighbouring Mountains that abound in Stone, as *Thevenot* informs us. So that there seems to have been no necessity of fetching these Stones from afar, as some Travellers



## Of the Land of Egypt. 27

vellers and Antients have Writ. That Vol. II. they were rather taken out of the Place where they stand, is farther made probable; inasmuch as the Stone, wherewith the Pyramids are Built, is not Marble, but a very Hard Stone of White Sand; and it has been above observed; that the Eminence on which these Pyramids stand, is a very Solid Rock covered with White Sand.

I hope I may the more easily be excused for insisting so long on these Pyramids, as being the only One this Day remaining of the *Seven Wonders* of the World, which the Antients so much Boasted of. And *Thevenot* affirms, that these Pyramids are really *Wonders*, worthy of the Antient Kings of *Egypt*, who for Magnificence of Buildings, exceeded all others of their Time; and I believe (adds he, without Disparagement to any) that no Prince in the World is able to raise such Works, as well for the Difficulty of piling up so many Huge Stones one over another, as for the Tediouſness of the Labour. And *Le Bruyn* observes, that it is Pity that Historians have not transmitted down

XXXII.  
*The Magnificence,  
&c. of these Buildings.*

to

Vol. II. to us, what Instruments and Machines were made use, of for to raise such Great Stones to so Great an Height.

XXXIII.  
The Pyramids near  
Memphis.

*Le Bruyn* tells us, that it is believed, that where these Pyramids stand, is the Place, where formerly they Buried their Dead, and that it belonged to *Memphis*; that all the *Arabian* Historians agree in this, that *Memphis* stood in the same Place, where these Pyramids are, and over against *Old Cairo*. And *Thevenot* says, that having viewed the Pyramids, he went to the Plains where the *Mummies* Piles are; and that this Plain begins near the Place where the Stately City of *Memphis* heretofore stood, of which some marks are still to be seen on the *Nile*. There are, adds he, several Pyramids (namely, besides those already mention'd) in this Plain, and that for several Miles together. And at the end of the same Chapter he says, that not far from the *Mummies* towards the *Nile*, are some Remains of a large Town, which was *Memphis*, the Inhabitants whereof were Buried where the *Mummies* are, the Antients not Burying within Towns,

## Of the Land of Egypt.

29

Towns, for fear of Infecting the Air. Vol. II.

Now to prove (adds he) that these Great Ruins are the Remains of *Memphis*, *Pliny* affirms it, where he says, that the Pyramids are between the Delta of Egypt (*i. e.* between the parting of the Nile into Two principal Streams) and the City of *Memphis* on the side of *Africk*.

*Thevenot* elsewhere observes, that the Antients chose a very Good Situation for *Memphis*, on the West side of the River; and that *Old Cairo* has since been Built also upon the River, opposite to *Memphis*. But *New or Grand Cairo*, stands ill, being seated at the Foot of an Hill, which the Castle stands on; so that the Hill covers it, and keeps off all the Wind and Air, which causes such a stifling Heat there, as begets many Diseases. Whereas if it stood in the place where *Old Cairo* is, they would have the Benefit of the River, which would not only save them the Trouble of bringing Water into the City on Camels Backs, but would also ease them of the Labour and Charge of carrying their Goods on Camels, from the City to the Port, or from the Port

XXXIV.  
*Memphis*  
formerly  
stood in a  
Good Situation; but  
Grand  
Cairo  
stands in a  
bad Situation.



# 30 *The Geography of the O. T.*

Vol. II. Port to the City ; and besides, they would have the Benefit of the Wind, which Blows on all Hands along the River, so that the Heat would not be so prejudicial. I can see, says *Thevenot*, no reason why so incommodious a Situation was pitched upon, unless it was to joyn the City to the Castle, that so it might be under the Protection thereof.

XXXV. This Castle of *Grand Cairo* is agreed on by Travellers, to be one of the most Curious Pieces in all *Egypt*. It is built on a Rock, and surrounded with a very high and strong Wall, which, at every Hundred Paces is Flanked with large and strong Towers. The Ascent up to it is out of the Rock, and is so easy, that Loaded Camels and Horses may easily go up it. In this Castle are many stately Ruins ; for the greatest and best part is Ruin'd, tho' several Fair Buildings remain still. Among the Ruins is shewn an Hall, called *Joseph's Hall*, supported by Thirty large Pillars of *Theban Stone*. Gold and Azure (with which the Mosaick Works still remaining are diversified) were not spared by the Builder hereof, notwithstanding

*Of Joseph's Hall and other Buildings shewn in the Castle of Grand Cairo.*

## Of the Land of Egypt. 31

standing the long tract of Years, and Vol. II.  
even Ages, that are past, they still  
Beautify the Cieling. Another Hall,  
which is not far from the former,  
and what the Natives call *Pharaoh's*  
Hall, is set off with the same Work-  
manship, as that of *Joseph's*. But  
this is kept shut most part of the Year,  
because here they Embroider the Vest  
or Garment of *Mahomet*, which is  
sent every Year to *Mecca*. There is  
likewise the Hall of *Joseph's* Steward  
or Overseer; but it is very much  
Ruined, however there are Ten or  
Twelve Pillars of the same Stone,  
which are still standing. Besides this,  
there are likewise several other Apart-  
ments, and a certain place, where  
are several fine Pillars of a very Re-  
gular Order, which supported a  
Vault, that was formerly the Cover  
of a Dome, but at present lies open.  
Each of these Pillars was Three Fa-  
thom about, and might be, according  
as I could guess (says *La Bruyn*) Se-  
venteen Foot high. This must needs  
have been a very Magnificent Build-  
ing; for that which remains of it,  
as much Ruin'd as it is, raises Admi-  
ration and Astonishment.

Hard

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XXXVI.  
 of Joseph's  
 Prison.

Hard by this Palace is shew'd a frightful Prison, divided into several Dungeons, which are cut out of the Rock, and so Dark, that one would be afraid to set Foot therein. It is called *Joseph's Prison*, because they pretend that here it was, that he Interpreted the Dream of the Kings Butler and Baker. It is still made use of for a Prison, and 'tis a place, from whence all Pity seems to be banished. If a Man has not wherewith all to Greaze the Fist of the Keeper, no Misery is comparable to that which the Poor Wretches suffer, who are confin'd therein.

XXXVII.  
 of Joseph's  
 Well.

But, says *Thevenot*, the Finest and most Curious thing to be seen in the Castle, is *Joseph's Well*, which (says he) is certainly a Wonder. Time has not done the least Damage to it, says *Le Bruyn*. It is intirely cut out of the Rock, and its Mouth is Eleven Foot long, and Ten broad. They draw the Water out of it by the means of Two Wheels, One of which is at the Wells Mouth, and the other Twenty nine Fathom lower. To each of these Wheels belong Two Oxen, which turn them round continually.

The



## *Of the Land of Egypt.* 33

The Water is drawn up with Earthen Vol. II. Pitchers, which are fastned to a Rope  that runs round the Wheel; and when it is at the Top, the Water is thrown out into Gutters, which convey it all over the Castle.

You go down into the Well by a Stair-case, Seven or Eight Foot broad, and cut in the Rock, so as that on the Left Hand you have the main Rock for the Wall, and on the Right Hand, you have some of the same Rock Left, which seems as a Wall to the Well on the inside, and also as a Wall to the Stair-case on the other side, and so serves to keep one from falling, or indeed seeing into the Well, unless it be by Windows, that are at convenient distances. The Staircase turns Twelve times round the Well, in the nature of Winding Stairs, (for which reason the *Arabs* call it, *the Well of the Winding Stair-case*;) and of these Twelve Turnings, Six have Eighteen Steps each, and the Six others have each of them Nineteen Steps; which make Two hundred and twenty two Steps in all. All these Steps are made very easy, because the Oxen must go up and  
D down

# 34 The Geography of the O. T.

Vol. II down them every Day; and indeed the Descent is scarce discernable. In

short, when one looks into the Well through the Windows, it presents one with a pleasant sight, as well by reason of the Depth and Breadth of the Well, as also upon the account of the extraordinary manner, whereby the Wheel is turn'd round.

When after all these Turnings one is descended to the Bottom, where the Well is as Broad as at the Top; a little on the Right Hand, one meets within the Rock a Second Well, or more properly the lower part of the former Well, whose Mouth is a great deal Narrower. 'Tis here that one sees the Oxen turn the Wheel, and draw the Water, which is conveyed by a Pipe into a large Cistern, from whence those Earthen Pitchers, which are fastened to the Rope of the upper Wheel, do continually suck up the Water to carry it upwards. The Depth of the upper Well, or upper part of this Well was found by *T. Lei Bruyn* to be Fifty three Fathom, *eq. 2.* Two hundred ninety one Feet and an half. The Second Well, or lower part of this Well, he

found

## Of the Land of Egypt.

35

Vol. II.

found to be Twenty four Fathom, i. e. an Hundred thirty two Foot deep. These are the most remarkable Places in this Castle of *Grand Cairo*, which (says *Thevenot*) is the Finest I ever saw, not only for Strength, but also for the Stately Buildings that are in it, the pleasant Prospect and the good Air, in a Word, it is a Work worthy of the Antient *Pharaoh's* and *Ptolemy's*, who Built it, and answers very well with the Magnificence of the Pyramids: to which from *Joseph's* Well there was Antiently a Passage, as the Inhabitants say, shewing at the bottom of the upper part of the Well, Two Holes, which are like to Two Door-ways cut out of the Rock, but at present stopt up. That on the Left Hand, and which is the First of the Two, leads (as they say) as far as the Pyramids; and the other on the Right Hand to the Red Sea. But tho' this Castle is so extraordinary a Building, and might be Built, or at least begun, by some of the *Pharaoh's*, and tho' there are places here, which go under the Name of *Joseph's* Hall, Well, Prison, &c. yet it may be questioned, whether



# 36 *The Geography of the O. T.*

Vol. II. ther this Castle, or any part of it was  
 in being, in the Days of that *Pharaoh*, who advanced *Joseph*, or of *Joseph* himself. And *Thevenot* has observed, that all the fine pieces of Antiquity, that remain in *Egypt*, are attributed to *Joseph*; and (adds he) all that is Ugly or Infamous to *Pharaoh*; whereby it is to be understood the *Pharaoh* that Oppressed the *Israelites* and was Drowned in the *Red Sea*.

XXXVIII. We have no mention made of *Noph* or *Memphis* in the History of *Joseph*, nor till the Time of the Prophet *Isaiab*. And if we consider, what has been observed occasionally in this Chapter, concerning the Three Cities, *Memphis*, *Old Cairo* and *New* or *Grand Cairo*, it appears to be not questionable, but that *Old Cairo* arose out of the Ruins, or upon the Decay of *Memphis*, being placed on the East side of the *Nile*, opposite to the Place where *Memphis* stood on the West side; and that upon the decay of *Old Cairo* arose *New Cairo*, about a quarter of a League from the former, and placed under the foremention'd Hill for the forementioned Reason. And hence

XXXVIII.

*A consideration in reference to Memphis, Old and New Cairo*

## Of the Land of Egypt. 37

hence *New Cairo* is called by the *Ara-* Vol. II.  
*bians Masr*, and by the *Turks Misr* or *Missir*. For as these Names are evidently derived from *Mizraim*, the Founder of the *Egyptian* Nation, and therefore apply'd also to the whole Country, (as has been afore observed) so they were in all probability the very Names, by which the City *Memphis* was antiently denoted by the respective Nations. For tho' these several Cities differ a little as to their Situation, yet the one successively arising as it were out of the other, and the difference of Situation being but little, hence these Cities were rather looked upon by the said Foreign Nations as still One and the Same City, and therefore were still called by One and the same Name in each Nation respectively. And this is put out of doubt (I think) by what *Le Bruyne* tells us, concerning the Name of *Old Cairo*, namely that the *Arabs* call it *Mazar* from the Founder of the *Egyptian* Nation. For tho' he tells us that the Name, whereby the *Arabs* call *New Cairo*, is *Masr*, yet 'tis evident that the Names both of *Old* and *New Cairo*, are Originally the same; and perhaps

# 38 *The Geography of the O. T.*

Vol. II. the difference of Spelling made by him between the Two Names has no good Foundation. In short, certain it is, that this is no other Case, than what there may be several like Instances given of.

XXXIX.  
A Remark  
concerning  
the Name  
Al Kair.

*Le Bruyn* tells us, that *Grand* or *New Cairo* is vulgarly (whereby, I suppose, he means, by the *Egyptians* themselves) called *Al-Kair*, from whence we *Europeans* call it *Cairo*. He tells us withal, that this Word some pretend to be derived from *El-cahira*, which according to their Interpretation signifies a *Cloyster*; but that others bestow a more noble Etymology upon it, affirming it has this Name from the Planet of *Mars*, which in *Arabick* is called *El Caher*. But I suppose that such as understand the *Hebrew* Tongue, may think that there is a much more obvious account to be given of this Appellation, for *Kir* in the *Hebrew* Language denotes a *City*; whence we find, not only the Names of several Cities in the *Old Testament*, to begin with the Word *Kir* or (which comes to the same) *Kirjath*, as *Kir-harasath*, *Kirjath-arba*, *Kirjath-baal*, &c. but also some Cities simply denoted



## Of the Land of Egypt.

39

noted by the Name *Kir*. Whence Vol. II, it is not unlikely that the Antient Egyptians might commonly denote *Memphis* by the Name of *Al-Kair*, i. e. The City, as being then the Chief City of the Country; and consequently the same Name might be afterwards continued successively to *Old* and *New Cairo*, as arising out of *Memphis*, or being as it were *Memphis* a little removed as to its First Situation. This Opinion, that the Name *Al-Kair* is of the same importance with the Hebrew *Kir*, may be put ( I think ) beyond doubt, from several Instances of the like Nature still preserved among our *Old Britains*, or in *Wales*. For here we find that the Name of several of the Principal Towns begin with *Kaer* or *Caer*; as *Caernarvon*, *Caermarthen*, *Caer-digan* or *Cardigan*, &c.

I had almost omitted taking notice of ( what are called ) *Joseph's Granaries*, in *Old Cairo*. The Inhabitants have a Tradition, that these are the very Granaries, which *Joseph* Built to lay up Corn in, against the approaching Years of Famine. They are still used to keep Corn in, for the Use of the Soldiers. They are very large,

XL.  
Of Joseph's  
Granaries.

# 40 *The Geography of the O. T.*

Vol. II. and encompassed with a Wall after the  
 ~~~~~ Antique manner, being divided into  
 several parts, and open at the Top;
 because Rain is not feared in *Egypt*;
 not that it never Rains there, but very
 seldom and little, and especially in the
 Inland parts.

XLII.
*Our Savi-
 our said
 to have li-
 ved at Old
 Cairo.*

There are in *Old Cairo* Three Chri-
 stian Churches, that of *St. Barnaby*,
 that of *St. George*, and that of *St. Ger-
 gius*. The First is the chiefest; un-
 der which is a kind of Chappel, very
 deep and Dark; which 'tis said was
 formerly a little House or Grot, where
Joseph and the Virgin *Mary* Lived,
 with our Blessed Saviour then a
 Child.

XLIII.
*Another
 place where
 our Saviour
 is said to
 have lived.*

But however there is another place,
 more remarkable, and generally visi-
 ted by Travellers, on account of its
 being believed to be the Place where
Joseph and *Mary* made choice to Dwell,
 during their Retirement into *Egypt*.
 The Borough or Village is Two good
 Hours Eastward from *New Cairo*, and
 is called *Matarea* or *Mataree*. Here
 they shew the House, in which it is
 said *Joseph* and *Mary* Lived, which is
 a Square Chamber, the Floor whereof
 is Paved. There is also a Fountain
 or

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or sort of a Square Well. The Water of this Well is dispersed here and there in the Gardens thereabouts, being drawn up by a Wheel turn'd by Oxen, much as that of *Joseph's* Well at *Grand Cairo*. Some pretend that this Water comes under Ground from the *Nile*; but others say, that there is a Spring there. And this latter Opinion seems more probable, as well because the Place is too far distant from the *Nile*, as also because when the Water of the *Nile* is very thick, this (as the Inhabitants tell you) is always clear; Besides, the Name of the Place favours the latter opinion, for *Matarea* comes from *Matarug*, (as *Le Bruyn* Writes the Words) which signifieth Fresh or Cool Water; or (as *Thevenot* Writes them) *Matharee*, comes from *Matarith*, which signifies Fresh Water. In a Garden near this place, is a great Piece of a Tree, which they say was there, in the time of *Joseph* and *Mary's* Dwelling there. Many Fables are told of this Tree, and Travellers generally take a piece of its Wood, which brings great Profit to the Master of the Garden.

I proceed now to the Description of the remaining Places of Egypt, that occur in Sacred History. And the next I shall Speak of, is *Pathros*, mentioned by the Prophets *Isaiab*, *Jeremiah* and *Ezekiel*. It is not always rendred the same way by the Seventy Interpreters. For *Isai. 11. 11.* they render it by *Babylonia*; but *Fer. 44. 1, 15.* by *Pathura*, and *Ezek. 29. 14.* and *30. 14.* by *Phathora*. In the First Text they seem to have taken *Pathros* to be the same with *Pethor*, the City of *Balaam*, and lying in *Mesopotamia*, and so appertaining to *Babylonia*: For this City of *Balaam* (called *Num. 22. 5.* in the *Hebren* Text and our Translation *Pethor*) is in the *Septuagint* Version rendered *Phathoura* or *Phatura*, much as *Pathros* is in the other Text above cited. But 'tis scarcely to be doubted but that by *Pathros* in *Isai. 11. 11.* is to be understood the Place denoted by the same *Hebren* Name in the other Prophets, and consequently a City and Country in *Egypt*. For as *Ezek. 30. 13.* it is mentioned together with the Cities of *Noph* or *Memphis*, *Zoan* or *Tanis*, &c. so it is not to be questioned, but it

was

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was the Name of a City likewise. And Jer. 44. 1. it is expressly Stiled the Country or Land of Pathros. And it is well known, that Egypt was distinguished into several *Nomi*, or Districts, which were usually denominated from the Principal Town or City in each. Thus the District of *Memphis* was stiled *Nomus Memphites*. Wherefore since we meet in *Pliny* with a District called *Nomus Phaturites* (probably for) *Phaturites*, and in *Ptolemy* with a Town *Pathyris* (corruptly, as is thought, Writ *Tatbyris*) hence it is not without some probability conjectured, that this *Pathyris*, which gave Name to the *Nomus Pathyrites*, or *Phaturites* was the *Pathros* mentioned in the *Hebrew Text*. And if so, it then lay in that part of *Egypt*, which is more properly called *Thebais*, and which takes up the Southern part of *Egypt* largely taken. For as *Egypt* was formerly distinguished into a great many *Nomi*, or lesser Divisions; so was it early distinguished into Two Greater Divisions, that to the North being more specially called *Egypt*, and that to the South being called *Thebais*. And it is

44 *The Geography of the O. T.*

Vol. II. is not improbably thought, that this Distinction is alluded to by the Prophets, when together with the Land of *Egypt*, they mention the Land or Country of *Pathros*. Thus *Isai. II. II. In that day the Lord shall set his hand, to recover the remnant of his People—from Egypt and from Pathros.* So *Jer. 44. I. The word that came to Jeremiah, concerning all the Jews which dwell in the Land of Egypt,—and in the Country of Pathros.* And *Ezek. 29. 14. I will bring again the Captivity of Egypt, and will cause them to return into the Land of Pathros.* In which several places, the Land of *Pathros* seems to be plainly distinguished from the Land of *Egypt*; and therefore, as by the Land of *Egypt* is to be understood *Egypt* more specially so called, so by the Land of *Pathros* is to be understood (not only the *Nomus Pathyrites* aforementioned, but) the other Great Division of *Egypt* largely taken, and called by the *Greeks Thebais*, from *Thebes* a City standing in it, and of which I shall speak in the next place, after I have observed, that the *Tathyris* or *Paphyris* of *Ptolemy*, probably thought to be the

Hebrew

Of the Land of Egypt. 45

Hebrew Pathros, lay somewhat re- Vol. II.
mote from the River Nile, on the 
West side of it towards *Africk*, not
far from *Memnon*, and over against
Thebes, which we are going to speak
of.

For the City which in our Tran- XLIV.
slation is rendred *No*, (*Jer.* 46. 15. Of No, or
Ezek. 30. 15, 16.) is by the Seventy Amon-No.
Interpreters rendred *Diospolis*, or the
City of Jove. Now there was a City
of this Name, lying on the Branch
of the Nile, which was next West-
ward to that which ran by *Zoan* or
Tanis. But *Bochart* thinks, that by
the *Diospolis* of the Seventy Interpre-
ters, is rather to be understood the
more Famous City of that Name,
lying in the Southern part of *Egypt*,
and otherwise called *Thebe*, and gi-
ving denomination to all the South
part of *Egypt*. And he supposes ;
that by the *Jove*, from whom this
City took the Name of *Diospolis*, is
to be understood *Ham*, the Third
Son of *Noah*, and Father of *Mizra-*
im, from whom descended the *Egyp-*
tians. His opinion is founded on
this, that what we Translate (*Jer.* 46.
21.) *the Multitude of No*, is in the
Hebrew

Vol. II. Hebrew Text *Amon-No*, that is, the
 ~~~~~ God *Amon*, in Honour of whom  
 there is a Temple Erected in the City  
*No*. Whence the said City came to  
 be stiled *Amon-No*, in other places of  
 Scripture. Now it is very probable  
 that *Ham* was the Person denoted by  
 the *Amon* here Worship'd, as well as  
 by *Jupiter Amon* or *Ammon*, whose  
 Temple or Oracle was so Famous in  
 the adjacent parts of *Libya* or *Africk*.  
 This *Amon-No*, or *Diospolis*, other-  
 wise called *Thebe*, is reported to have  
 been extraordinary large, and to have  
 had no fewer than an Hundred Gates,  
 whence it was Surnam'd *Hecatompylæ*, i. e. *the Thebes with an Hundred  
 Gates*. It is also related to have been  
 so Beautified with Colosses, Obelisks,  
 Temples, Palaces, and other Stately  
 Buildings and Ornaments, that it was  
 thought to be (as Dr. *Heylin* expres-  
 ses it) the *None-such* of the whole  
 World. But how Stately soever it  
 was, it fell to Decay so long since,  
 that there was nothing left of it, but  
 Ruins, in the Time of the Poet *Ju-  
 venal*. It must not be omitted, that  
 the *Chaldee Paraphrast* understands  
*Alexandria* by *No*, and herein is fol-  
 lowed

## Of the Land of Egypt. 47

followed by some Modern Writers. I shall Vol. II.  
speak somewhat of *Alexandria* hereafter.

16 Being now got into the South Part  
of Egypt, I shall speak next of *Syene*, XLV.  
a City mention'd in Scripture, and of Syene.  
not only lying in this South Part, LXIX  
but esteemed usually the last or most  
Southern City of this Division of *The-  
bais*, and consequently the last City  
of all Egypt towards *Ethiopia*. Hence  
the Prophet *Ezekiel* speaking of the  
Desolation, that God would bring  
on all Egypt, from one end of it to  
the other, says thus; *Therefore thus  
says the Lord God; — Behold, I will  
make the land of Egypt utterly desolate,  
from the tower of Syene even unto the  
border of Cush.* Where by the expres-  
sion, *from the Tower of Syene even  
unto the border of Cush*, is denoted  
the whole length of Egypt, from the  
South end of it, where stood *Syene*,  
to the North-end, or North-east of  
it, where it bordered upon *Cush* or  
*Arabia*. This City is said to be Situ-  
ated directly under the Tropick of  
*Cancer*, and to have had a deep Well  
dugged in it by some Astronomers;  
which when the Sun entred into the  
Sign of *Cancer*, was totally enlightened  
with



# 48 *The Geography of the O. T.*

Vol. II. with the Beams of the Sun, without  
 any Shadow; so Perpendicularly or  
 exactly was the Body of the Sun at  
 that time over the Pile or Well.

Leaving the *Country of Pathros*, let  
 us now return into *Egypt* more speci-  
 ally so called, and here towards the

end of the *Red Sea*, and on the We-  
 stern Shore of it, was Situated a City  
 called *Migdol*, which was one of the  
 Cities or Towns, wherein the *Jews*  
 Dwelt, that took *Jeremiah* the Pro-  
 phet along with them into *Egypt*, as  
 the same Prophet informs us, *Ch. 44.*  
*v. 1.* *The Word that came to Jeremiah*  
*concerning all the Jews, which dwell in*  
*the Land of Egypt, which dwell at*  
*Migdol, and at Tabpanhes, and at*  
*Noph, and in the Country of Pathros.*  
 Where as we have the Two General  
 Divisions of *Egypt* plainly intimated,  
*viz. the Land of Egypt*, properly so  
 called, and the *Land or Country of Pa-*  
*thros*, so it is plainly intimated, that  
*Migdol, Tabpnahes, and Noph* were  
 Situated, not in the *Country of Pathros*,  
 but in the *Land of Egypt*. And as  
 this has been already shewn to be true  
 concerning *Noph* or *Memphis*, which  
 lay in the Northern Division of  
*Egypt*,

# Of the Land of Egypt. 49

Egypt, some have above the parting of Vol. H.  
the Nile, so it will appear to be true like-  
wise concerning Migdol and Tahpanhes.  
For that Migdol was situated near the  
end of the Red Sea, on the Western  
Shore of it, seems clear from the Hi-  
story of the Journeyings of the Israe-  
lites out of the Land of Egypt. For  
Exod. 14. 2. we read, that the last  
Encampment of the Israelites, before  
they went across the Red Sea, was  
between Migdol and the Sea. The Se-  
venty Interpreters render this Name  
Magdolan; and since we meet with a  
City of the very same Name, in the  
Old Greek Historian Herodotus, we  
need not doubt, but that they were  
One and the same Place.

To the North of Migdol, and not  
far from Pelusium, a Celebrated Port  
of Egypt on the Mediterranean Sea,  
lay Tahpanhes, or Tahapanhes, or Ta-  
bapnehes, or as it is in short called by  
the Prophet Isaiah, Hanes, Isai. 30. 4.  
For the Hebrew Word Tahapanhes or  
Tabpanhes, is by the Seventy Inter-  
preters rendered Taphnos, which is ea-  
sily changed into Daphna or Daphne.  
Whence it is not to be doubted, but  
this Tahpanhes or Taphnos in the Sacred

E History

XLVII.  
Of Tahpan-  
hes.  
XLVIII.  
212

# 50 The Geography of the O. T.

Vol. II. History was the same City, with that called by *Herodotus*, *Daphne Pelusiac*, as being not far from *Pelusium*, as *Stephanus* the Geographer expressly informs us. It is expressly said, *Jer. 47. 9.* that *Pharaoh* had an House or Palace here, and probably it was a very Pleasant Place, and for that Reason had this Name given to it. For it is not unlikely, that this Name does Literally import some-what Pleasant, Beautiful, or Agreeable; inasmuch as we find much the like Name given to a Queen of *Egypt*, she being Named *Tabpenes*, *1 Kings 11. 19.* &c. And perhaps it may be a true conjecture, that from this Oriental Name *Tabpanes*, denoting Pleasant or Beautiful, was Originally derived the word *Daphne*, used by the *Greeks* and *Latins* to denote the like.

XLVIII.  
Of Sin.

I have already observed that this *Tabpanes* was probably seated near *Pelusium*, of which it self I am to speak next. For among the Cities of *Egypt*, *Ezek. 30.* as there is mention made of *Tehaphnebes*, which without doubt is the same with *Tabapanes*, so is there mention made also of *Sin*, *v. 15, 16.* This is rendred by the Seventy Interpreters *Sain*; and because

we



## Of the Land of Egypt. 51

we find that One of the Mouths of Vol. II.  
the Nile was stiled *Ostium Saiticum*, i.  
e. the Mouth by Sais, hence some have  
conjectured, not altogether without  
ground, that this *Sais* might be the  
Place, denoted by the Hebrew *Sin*.  
But *Bochart* having observed, that the  
Word *Sin* do's in the Syrian Tongue  
signify the same, that *Pelos* does in  
the Greek Tongue, namely *Dirt*,  
hence he conjectures that the Hebrew  
*Sin* was rather the same City, which  
the Greeks called *Pelusium*. And this  
Opinion is confirmed, by what the  
Prophet *Ezekiel* adds concerning *Sin*,  
when he Stiles it, *the Strength of E-*  
*gypt*. For so *Pelusium* might well be  
esteem'd, as to the East-side of *Egypt*  
towards the *Holy Land*; to which the  
Prophets more especially had respect,  
as is evident from the Circumstances  
of the Sacred History. Now *Pelu-*  
*sium* was thus *the Strength of Egypt*  
on the East-side, as being Situated on  
the most Eastern Channel of the Ri-  
ver Nile, and well Fortified; whence  
it is stiled by *Suidas* also *the Key of*  
*Egypt*. It is remarkable for being the  
Birth-place of *Ptolemy*, the Famous  
Geographer and the Episcopal Sea of

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Vol. II. *Isidore*, thence Surnamed *Pelusiota*,  
 whose Epistles are still extant. Out  
 of the Ruins hereof arose *Damiata*,  
 One of the Three principal Ports of  
*Egypt* on the *Mediterranean Sea*, at  
 this present Time. Some make a  
 doubt, whether *Damiata* be not the  
 same with *Pelusium*, as to Situation.  
*Le Bruyn* tells us, that the Streets of  
 it are very Dirty, and so it may at  
 least go under the Name of *Pelusium*  
 very properly. The same Traveller  
 tells us likewise, that the Buildings of  
 it are very Ordinary, but yet it is  
 very Populous, and one of the Prin-  
 cipal Cities of all *Egypt*. A Curious  
 Traveller will find nothing here con-  
 siderable, besides some Mosques with  
 fine Towers. Without the City are  
 to be seen the Ruins of an High  
 Tower, which formerly served as a  
 Light-house for Ships; and hard by  
 it, on the same side, is a Round  
 Tower; and this is all the Remains  
 of Antiquity to be found here, and  
 are represented in the adjoining Cut,  
 Num. 3. The Light-house is at the  
 Letter A, and the Round Tower at  
 the Letter B. The Nile runs close  
 by the City. The principal Traffick





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# Of the Land of Egypt. 53

of *Damiata* consists in Rice, which Vol. II.  
grows thereabouts in great abundance,  
and is carried into all *Turkey*.

To the South of *Sin*, or *Pelusium*, XLIX.  
and on the same Stream of the Nile <sup>Of Pi-be-</sup>  
stood *Bubastus*, whereby the Seventy <sup>feth, or Bu-</sup>  
Interpreters render the *Hebrew* Name <sup>bastus.</sup>  
*Pibefeth*, the Name of another City  
mentioned *Ezek.* 30. 17. among the  
Cities of *Egypt*.

And still more to the South, at <sup>L.</sup>  
some distance from the said Eastern <sup>Of On, or</sup>  
Channel of the Nile, stood the City <sup>Aven, or</sup>  
*Heliopolis*, i. e. the City of the Sun; <sup>Heliopolis.</sup>  
whence it is called by the Prophet  
*Jeremiah*, ch. 43. v. 13. *Bethshemesh*,  
the House of the Sun: And because  
there was a place of this Name in  
the Land of *Israel*, hence that it  
might be rightly understood, which  
the Prophet spake of after he had said  
that *Nebuchadnezzar* King of *Babylon*  
should break the Images of *Bethshemesh*,  
he adds by way of distinction, that  
is in the Land of *Egypt*. This Place  
is otherwise called in the *Hebrew* Text  
*On* or *On*, which may both be Read  
*On*, tho' according to the present  
Reading of the *Hebrew* Text, One is  
Read *On*, (*Gen.* 41. 45, &c.) and  
E 3 the

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Vol. II. the other *Aven*, Ezek. 30. 17. 'Tis very likely, that the Seventy Interpreters Read the Words *On* in Both places; forasmuch as in Both places they render the *Hebrew* Word alike by *Heliopolis*. At least 'tis evident, that, if they Read the Words differently, *On* and *Aven*, yet they look upon them only as different Names of one and the same Place; and also that another Name of the same Place was *Bethshemesh*, Jer. 43. 13. which therefore they rendered also by *Heliopolis*, and not only so, but explain'd, what *Heliopolis* they meant, by adjoining its other Name *On*. 'Tis well known to those who understand the *Hebrew* Language, that the *Hebrew* Word *Aven*, does literally denote *Vanity*, and thence is taken in Scripture to denote an *Idol*, or *Idolatrous* *Worship*. And hence this City, Famous for its *Idolatrous* *Worship* of the Sun, might be called *Aven*; much as the Place first called *Bethel* by *Jacob*, on account of Gods there appearing to him, was afterwards denoted in the Prophecy of *Hosea* by the Name of *Beth-aven*, on account of the *Idolatrous* *Worship* there Paid



## Of the Land of Egypt. 55

to one of the Golden Calves set up by Vol. II.  
*Jeroboam*. And tho' the *Hebrew*  
Word *van*, according to the present  
received Punctuation, is always Read  
*Aven*, when it denotes *Vanity*, or an  
*Idol*, &c. yet 'tis not improbable,  
that it might be in the more early  
Times Read *On*, not only because it  
is Read so in the Construct Form (as  
the Grammarians call it) but also be-  
cause there is an appellative Word  
*On*, according to the present received  
Punctuation of the *Hebrew* Bible,  
which has a different signification.  
And perhaps 'twas nothing else, that  
introduced this different Pointing or  
Vowelling of the Word we are speak-  
ing of, but that thereby might be the  
better distinguished the different Sig-  
nifications of it. It was the Priest  
of this *On*, or *Heliopolis*, whose  
Daughter was given by *Pharaoh* in  
Marriage to *Joseph*, the Son of *Jacob*.  
And the *Jewish* Historian named *Jose-  
phus*, tells us, that this City was given to  
the *Israelites* upon their coming down  
into *Egypt*, to dwell there. And this  
is the more probable, because it lay  
in, or near to the Land of *Goshen*.  
Certain it is, that in after Ages, with

Vol. II. the consent of *Ptolemy*, surnamed *Philadelphus*, King of *Egypt*, there was a Temple Built here for the *Jews*, by *Onias* the High-Priest, then dispossessed of his Authority and Office by *Antiochus*. This Temple was had in great esteem by the *Hellenists*, or *Jews*, who having been Born, or having Lived among the *Greeks*, used the *Greek* Language, and particularly the *Greek* Version of the *Septuagint*.

LI.  
Of the Land  
of Goshen  
or Ramoses.

It has been observed already, that this *Heliopolis* stood in, or near the Land of *Goshen*, on that Tract of *Egypt*, which was assigned to the *Israelites* for to Dwell in, and which is generally supposed to have taken up that Tract on the Eastern side of *Egypt*, which lies by the South of the Eastern Channel of the *Nile*, upon the Channel afterwards call'd *Trajan's River*. It was also called the Land of *Rameses*, from the City *Rameses*, or *Ramses*, Built therein by the *Israelites*, either for a Treasure-City (as it is understood by our Translators, *Exod. x. i.*) or for a Defence against any that should Invade the Country on that side, on which

# TO the Land of Egypt. 87

which it was usually Invaded. By Vol. II.  
 a Treasure-City seems to be understood chiefly a Granary, or Repository for Grain or Corn. And these sort of Repositories seem to have been much in use among the Egyptians, ever since the first introducing of them by Joseph. Such as understand Rameses to have been rather a Fortified City, seems to be induced thereto, on account of its Situation, this being not so much in the Inland part of the Country, which seems most proper for Granaries or Store Cities, but rather in the out-part of it, and in its Eastern border, and so very proper for a Fortified City.

Besides Rameses, we Read Exod. LII.  
 I. II. that the Israelites Built for Of Pithom.  
 Pharaoh another City, called Pithom, for the same end. And we find plain Footsteps of this City in the Antient Historian Herodotus, who mentions a City lying in this part of Egypt, and called Patoumos or Patumus, not far from Bubastus.

Before I leave Egypt, I must speak LIII.  
 of the River Nile, not only the principal River of this Country, but celebrated in other Countries, both Antiently  
 Of the River Nile, and first of its Name.



# 58 *The Geography of the O. T.*

Vol. II. tiently and at Present. And First as to its Name. It being not only the Principal, but in a manner the only River of *Egypt*, it seems to have been, for one or both these Reasons, denoted Originally by no peculiar or Proper Name, but to have been called only *the River*. Hence in the History of *Exodus* we meet with it under no other Name. Now the *Hebrew* Word denoting a River is *Nachal* or *Nahal*, from which is plainly made the *Greek* and *Latin* Word *Nilus*, and from this our *English* Name, *Nile*. Each of which therefore Literally import, no more than the Primitive *Hebrew* Word from which they were Derived, namely *the River*.

LIV.  
The Nile,  
otherwise  
called Si-  
hor, and  
why.

In process of Time it had another Name given it. For *Jer. 2. 18.* we Read thus: *What hast thou to do in the way of Egypt, to drink the waters of Sihor?* Whereby *Sihor* is in all probability denoted the *Nile*; especially if it be considered, that the Geographer *Dionysius Periegetes* expressly tells us, that the *Nile* was otherwise called *Siris* by the *Ethiopians*. Now *Siris* is a Word evidently enough deduced from *Sihor*. And the Reason,

# Of the Land of Egypt. 59

Reason, why the *Nile* came to be Vol. II.  
called *Sihor*, is well enough supposed  
to be from the Blackness or Muddi-  
ness of its Water, for *Sihor* in the  
*Hebrew Tongue* signifies *Black*.

The Seventy Interpreters render  
*Sihor* in this Text of *Jeremiah* by *Ge-*  
*on*, whence it is imagined that they  
were of the Opinion, that the *Geon*  
or *Gihon*, mention'd among the Four  
Rivers of *Paradise*, was the same  
with the *Nile*. Certain it is, that the  
*Jewish Historian Josephus* is of this  
Opinion, perhaps led thereinto by  
the Authority of the *Septuagint Ver-*  
*sion* in this place; which also seems  
to have been the cause of many Fa-  
thers and Interpreters embracing the  
said Opinion. The Learned Bishop  
of *Soissons* tells us, that the *Abyssines*  
are so much of this Opinion, that  
they do not know now-a-days the  
*Nile* under any other Name than that  
of *Gichon*; by an Error (adds he)  
like to that as brought them to say,  
that the Queen of *Sheba* had Reign'd  
in their Country, and that their Kings  
were descended of *Solomon* and Her.  
But how much soever this Opinion,  
concerning the *Gihon* being the same  
River

LV.

The Nile  
erroneously  
taken to be  
the same  
with Gi-  
hon; and  
whence this  
Error might  
arise.

Vol. II. River with the Nile, may have obtained, it is sufficiently evident from what has been above delivered (in Vol. I. Chap. I. Of the Geography of the Old Testament,) that it is a very great Error. And therefore, if the Seventy Interpreters were of this Opinion, and consequently rendered *Sihor* in this place of *Jeremiab* by *Geon* designedly, as in conformity to their own Notion, 'tis certain they were in a Gross Mistake. But it is not improbable, that the present Reading of the *Septuagint* Version may be corrupted, and that the True Original Reading (as the forementioned Learned Bishop has conjectured) was *γῆιν* *Geion*, i. e. *Earthy*, or *Muddy*, which excellently well answers to the import of the *Hebrew* Word *Sihor*. But from *γῆιν* to *γῆν*, is a very easy Change, and so easily made by Transcribers, either thro' mere negligence, or else as not understanding what to make of the appellative *Geion*, and so purposely changing it into *Geon*, which they knew was the Name of one of the Rivers of *Paradise*; by this means Corrupting the Text, whilst they thought to Correct it.



## Of the Land of Egypt 61

Having said what is most observable in reference to the Names of the *River Nile*, I proceed now to speak of its Rise and Course, in both which respects it has been very Remarkable among the Antients. For as to its Rise and Course, or Spring-head, they were esteem'd so far uncertain and unknown, as to become a Proverbial Saying, used to denote a Thing not to be found out or known. The Egyptians themselves said that the Nile came from Heaven. And Old Homer, who is said to have Travelled and Studied in Egypt, learnt this Doctrine there, whence he stiles the Nile *Diipetes*, i. e. Come from Jupiter. Now hereby might be meant, that the Nile was made by Rain-Water, which Jupiter is the Disperser of, according to the Poets; or else that the Nile came from Paradise (according to the Opinion above mention'd) which they placed in Heaven, not distinguishing the Earthly Paradise from the Heavenly. That the Overflowings of the Nile, is occasioned by Rain, or Melting of Snow, in the more Southern parts of it, that is in Ethiopia, is generally believed; how-

Vol. II.

LVI.

Of the Rise  
of the Nile,  
and its  
Course.

## 62 *The Geography of the O. T.*

Vol. II. however 'tis also (I think) generally believed now-a-days, that the Nile has one or more Spring-heads properly so called; tho' where these be truly Situated, is not well agreed on. *Le Bruyn* has taken the Pains to insert into his Travels, several accounts given in relation hereunto, and not only so, but to compare them together; and at the upshot he says, that it is plain from the Testimonies produced by him, that the Nile arises originally from a Spring; that this Spring has its Rise, about Twelve Degrees on the other side of the Line; that this River is encreased by several Rivulets that run into it; and that, after it has by a great many Windings and Turnings cross'd thro' *Ethiopia*, it at last runs into *Egypt*.

LVII.  
Of the Over-  
flowing of  
the Nile.

As to the great plenty of its Waters, it is certain (adds he) that the Melted Snow, and great Rains, which fall for Five Months together (*viz.* from the beginning of *April* to the end of *August*, according to the Testimony of those who have been upon the place) and which afterwards run into this River, do so swell it, that *Ethiopia* first, and afterwards *Egypt*

## Of the Land of Egypt. 63

Egypt are laid under Water. So that Vol. II.  
what was at first but a large River,  
by spreading on both sides over its  
Banks, becomes a little Sea or large  
Lake; till fair Weather returning in  
*Ethiopia*, at the beginning of *October*,  
it begins to abate; and the Water,  
which if it staid too long, would  
hinder their Sowing, after it has  
left behind it a Rich Mould, dis-  
charges it self into the *Mediterranean*  
*Sea*.

And here (as *Le Bruyn* goes on) LVIII.  
we may take notice of the wonderful  
Providence of God, which not only  
sends at a certain Time Rains in *E-*  
*thiopia* to Moisten *Egypt*, where it  
hardly Rains at all; but which more-  
over affords to its Mud a Fatness, that  
so far Meliorates or enriches the Lean  
and Sandy Soil of this Country, that  
the Husbandmen are obliged before  
they Sow, to cast Sand upon the  
Earth to correct the Excessive Fatness  
of the Mud, which the Water, when  
it runs off, has left behind. The Remar-  
kable Pro-  
vidence of  
God herein.

Another thing remarkable in this LIX.  
Providence is this, that according to  
the Testimony of the Natives, at  
the beginning of *June*, and for Four  
Months As also in  
other in-  
stances.



Vol. II. Months after, the North-East Winds  
 are sent by the Wise Governour of  
 the World, to keep back the Waters,  
 which would otherwise run too fast,  
 and so hinder them from throwing  
 themselves into the Sea too soon.

LX.  
 Of the  
 Mouths of  
 the Nile.

LXI.  
 Of the  
 Mouths of  
 the Nile.

LXII.  
 Of the  
 Mouths of  
 the Nile.

And as the Nile is thus remarkable;  
 on account of its Rise and Over-  
 flowings; so is it farther on account  
 of the several Mouths, whereby it  
 empties it self into the Sea; and  
 which were generally reckon'd Seven  
 by the Antients, tho' some of them  
 reckon more. The reason of this  
 Difference is probably to be ascribed  
 to the Sands damming up some of  
 these Mouths, which at other times  
 have been open. At present, *Le  
 Bruyn* tells us, there are only Two or  
 Three of the Mouths at most which  
 ly open, as far as he could observe,  
 upon going on purpose to take a  
 View of those Places. Upon these  
 Arms of the Nile, Ships of Great  
 Burden may very well Ride. That  
 which seem'd to him to be the larg-  
 est, is near *Rosette*; and the other is  
 hard by *Damiata*. The rest are small,  
 and have not much Depth; so that  
 they are at most to be look'd upon  
 but as Small Rivers. That

## Of the Land of Egypt.

65

That tract of Ground, which is Vol. II.  
enclosed by the Eastern and Western <sup>LXI.</sup>  
Branch, into which the Nile divides <sup>of Rahab,</sup>  
it self below *Memphis* or *Old Cairo*, <sup>or the Del-</sup>  
was formerly called by the *Greeks* <sup>tain Egypt.</sup>  
the *Delta*, Namely from its represent-  
ing the Shape of the *Greek* Letter so  
called, and thus Wrote  $\Delta$ . For the  
same Reason, the Learned *Bochart*  
thinks that this Tract is denoted in the  
Book of *Psalms*, and in the Prophecy  
of *Isaiah* by the Name of *Rahab*. For  
says he, the *Hebrew* Word *Rahab* or  
*Raab* is the same with the *Egyptian*  
Name *Rib* or *Riph*, whereby to this  
very Day the *Delta*, or tract lying  
between the Mouths of the Nile, is  
called from its resemblance to the shape  
of a Pear, called by the *Egyptians*  
*Rib*. Hence in the very Heart or  
Middle of this tract there was a No-  
mus or District named *Athribis*, i. e.  
the Heart of the Pear.

But to return again to the Nile <sup>LXII.</sup>  
it self, the *Egyptians* taking it for <sup>Nile Wor-</sup>  
*Gihon*, one of the Rivers of *Para-* <sup>shipp'd by</sup>  
*dise*, hence (as the Ingenious *Huet* <sup>the Eryp-</sup>  
*Bishop* of *Soissons* observes) they set  
no Bounds to the Worship they  
offered to it. They believed its Spring  
F to

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Vol. II. to be Sacred; they Adored and Invok'd it, as the Greatest of Gods, and that under the Name of *Osiris* (a Name derived from *Sihor*, as was *Sini*) and under the Name of *Orus* and *Jupiter*, they instituted in its Honour the most Solemn of their Feasts, and Consecrated to it some Priests, and last of all, asserted that it descended from Heaven. And the *Turks* and *Jews* (adds the same Learned Person) believed them on their Words, without any further Enquiry, and suffered themselves to be perswaded, that the Water thereof was Holy, because the Spring of it was unknown to them. He adds, that from *Sihor* came not only *Siris*, but also *Sirius*, which last as well as the first is a Name of the *Nile*; and has also been given to the *Dog-Star*, because the Overflowing of the *Nile* begins in the *Dog-Days*. But by the account of Travellers, it seems to *begin* rather somewhat more early; and therefore it should be rather said, that the Overflowings of the *Nile* fall in with the *Dog-Days*, and perhaps then are at the Highest.



## Of the Land of Egypt.

67

*Le Bruyn* tells us, that this River Vol. II. has not many Fish in it, whether this is to be attributed to its Muddy Waters, or to the Havock, which the *Crocodiles* and other Monsters of this River make of the Fish. However these Creatures keeping for the most part higher up the River, and being seldom or never to be seen about *Cairo*, this can't be the reason of the Scarcity of Fish, at least about *Cairo*. But lower, the *Nile* is full of *Porpoises*.

LXIII.

*It has not many Fish.*

He adds, that the Water of it is very Wholesome to Drink, and the Natives can tell, how to Purge it in a little time from its Mud, by the means of Almond-paste, or some such thing. It likewise Purges it self very well, by being put into certain small Earthen Pitchers, which was *Le Bruyn's* Common Practice. One can hardly meet with any other Water in all *Egypt*; which is the Reason, why almost all the Cities, Towns, and Hamlets are Built along this River, which would render it very Pleasant, to go up and down, if the Country was not so Ruined, nor its Inhabitants so Poor and Wicked.

LXIV.

*Of the Water of the Nile.*

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Vol. II. It must not be omitted, that on  
 LXV. the Banks of this River, grew that  
 of the Pa- Sedgy Weed, called *Papyrus*, from  
 pyrus, from whence was derived the Name of  
 which came *Paper*; that on which the *Egyptians*  
 the Name then Wrote, being made of this  
 Paper. Weed. The *Egyptians* (as *Heylin* ob-  
 serves) divided this Weed into thin  
 Flakes (into which it naturally parts)  
 then laying them on a Table, and  
 moistning them with the Glutinous  
 Water of the *Nile*, they pressed them  
 together, and afterwards dried them  
 in the Sun. By means of which In-  
 vention, Books being easier to be  
 Transcribed and Preserved than for-  
 merly, *Ptolemy Philadelphus*, King of  
*Egypt*, made his Famous Library at  
*Alexandria*; of which I have spoken  
 in my *Geography of the New Testa-*  
*ment, Part 2. Chap. 6.*

LXVI. To what is there said, I shall add,  
 Of the In- here, that this *Ptolemy* understanding,  
 vention and how *Attalus* King of *Pergamus* in the  
 Name of *Lesser Asia*, by the benefit of this *E-*  
 Parch- gyptian Paper, strove to exceed him  
 ment. in that kind of Magnificence, viz.  
 of a Noble and Excellent Library,  
 he prohibited the carrying of this  
 sort of *Paper* out of *Egypt*. Here-  
 upon

# Of the Land of Egypt. 69

upon *Attalus* invented the use of Vol. II.  
*Parchment* to Write upon, made of  
the Skins of Calves and Sheep. These  
Materials for Writing upon, were  
from the Skins of which they were  
made, called *Membrana*, and from  
the Place where they were Invented,  
*Pergamena*, from which is moulded  
our *English Word Parchment*. This  
being found much better for Writing,  
than the *Egyptian Papyrus* or *Paper*,  
hence this last wore out of use. In  
place whereof succeeded the *Paper*  
used now-a-days, made of *Rags*, the  
Authors of which excellent Inven-  
tion, our Ancestors have not taken  
care to preserve the Memory of.

Before the use of these Papers and  
Parchments were first found out, or  
made known, Dr. *Heylin* observes,  
that there were Three ways of Wri-  
ting among the Antients. 1<sup>st</sup>. On  
the inward side of the Bark of a  
Tree, which in *Latin* is called *Liber*;  
and hence a Book came to have the  
Name of *Liber*. 2<sup>dly</sup>. On Tablets  
framed out of the main Body of a  
Tree, which being called *Caudex*,  
gave the *Latins* occasion to call a  
Book *Codex*. 3<sup>dly</sup>. They used to co-

LXVII.  
Other Ob-  
servations  
concerning  
the Names,  
Liber, Co-  
dex, Style,  
Leafe of a  
Book, &c.



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Vol. II. ver these Tablets over with Wax, and thereon to Write what they had to Signify ; from whence a Letter-carrier was termed *Tabellarius*. The Instrument wherewith they Wrote, was a sharp-pointed Iron, which they called *Stylus* ; whence the Word is now-a-days taken to signify the peculiar kind of Phrase or Expression, which any Writer uses ; as when we say, such a Writer has a Good Style, or Bad Style, *i. e.* expresses his Thoughts Well or Ill, Smoothly or Harshly, &c. It is also to be Noted, that they used sometimes to Write on Leaves, and that the Sibyl Oracles being so Written and scattered abroad, had the Name of *Sibylle Folia* ; and that from thence we keep to this Day the Phrase of a Leaf of Paper. Add hereto, that the Antients being used not to Bind their Books, as we do now-a-days, but to roll them up together ; hence a Book came to be denoted by the Word, *Volume*, *i. e.* a thing rolled up, and hence comes also those Expressions still used among us, when we say, a Book is of such a Volume, *i. e.* Size or Bigness ; or that a Book makes so many Volumes ;

# Of the Land of Egypt. 71

or the *First, Second, &c. Volume of Vol. II.*  
a Book. I cannot doubt, but the Reader will easily pardon this Digression, concerning the several Materials used for to Write upon, not only because I had a very fair Occasion given me to take notice of them, but also because it cant but be very Satisfactory and Pleasant to him, to be informed in these Particulars of so Common and Great Use.

I have above observed, that tho' *Bochart* understands *Thebe* in *Lower Egypt*, by *Amon-No*, yet some understand thereby *Alexandria*, as the *Chaldee Paraphrast, &c.* not but that these knew *Alexandria* to be so called, as being Built by *Alexander* the Great, and so many Ages after the *No*, or *Amon-No* mentioned in Scripture. But they suppose, that there was an Old City, which stood in the Times of the *Old Testament*, in the Place where *Alexandria* now stands; and that the said Old City was *No*, which in process of Time being fallen to Decay, *Alexander* the Great, approving the Situation of the Place, made choice of it to Build there the Noble City, from him called *Alexandria*. But

LXVIII.  
Of the City  
Alexan-  
dria.

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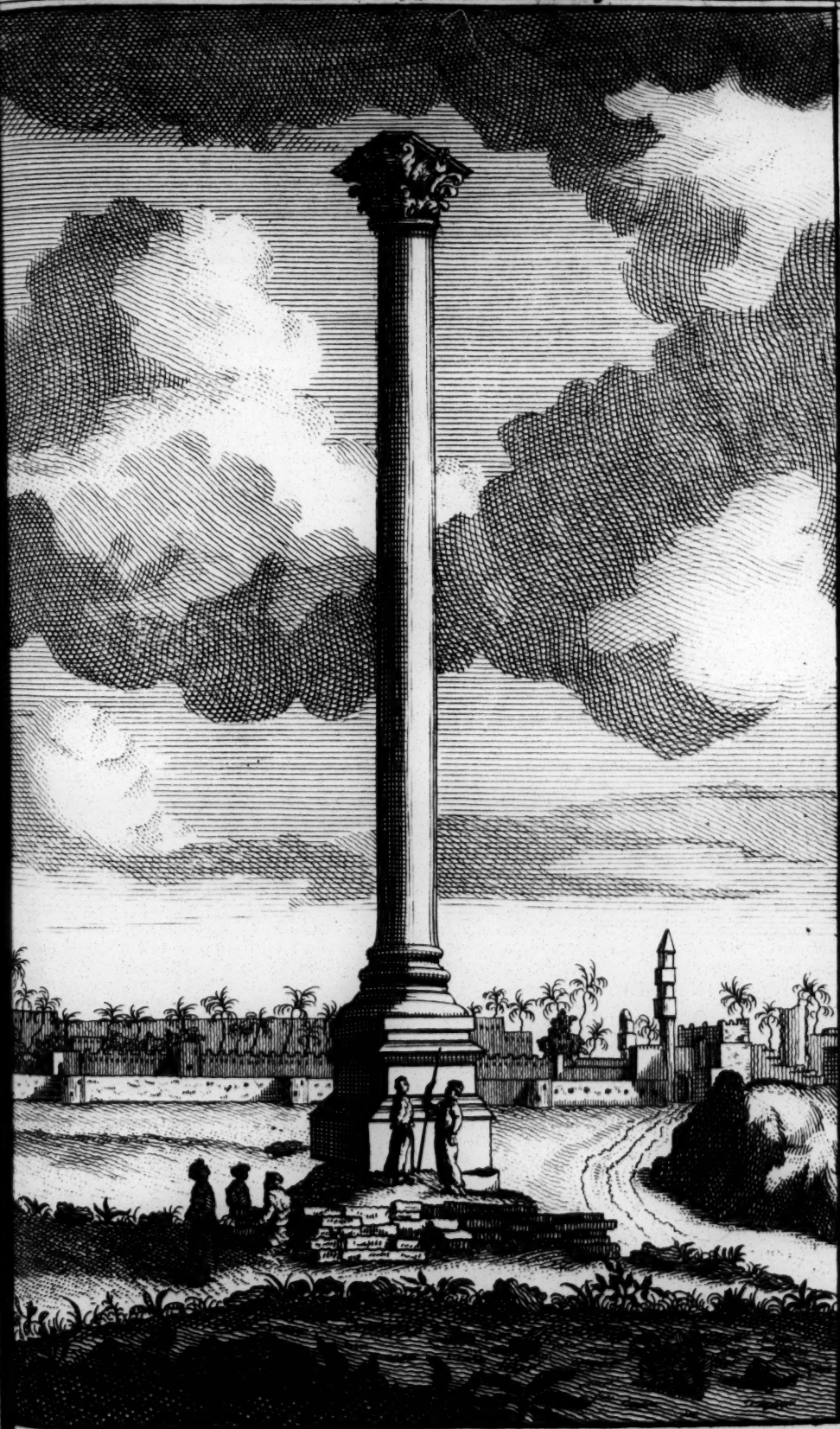
Vol. II. however this be, it is likely that this *Alexandria* is the City mentioned under that Name, in the *Acts of the Apostles*. For which Reason I have in my *Geography of the New Testament*, Part 2. ch. 6. §. 6. said something of it. And it having been a very considerable Place, and still containing some excellent Monuments of Antiquity, it may not be unacceptable to give the Reader a short account thereof here, as to such Particulars as are not mentioned in my other Treatise.

LXIX.  
Of Pompey's Pillar.

I shall begin with *Pompey's Pillar*, so called, as being supposed to be Erected by *Julius Caesar*, as a Monument of the Victory he had gain'd over *Pompey*. *Thevenot* says, that it is the Finest Piece of Antiquity, that has withstood the Rage of Time; and that the Body of the Pillar is of One entire Piece of *Granit*, so high that the World can't match it, being Eighteen Canes high. *Le Bruyn* gives us its height more exactly, telling us that upon measuring it, he found it to be Fourscore and ten Foot high; and withal to be as much as Six Men could Clasp round, which is accord-

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## Of the Land of Egypt. 73

ing to the Measure he took of it, Vol. II. Thirty eight Foot Thick. He tells us, that some took it to be *Granit*; others to be a sort of Cement, which in Time is turn'd into Stone, but he himself look'd upon it to be true Free-stone, as far at least, as he could discern by the Experiment he made of it. And therefore (adds he) 'tis a Wonder, how a Stone of this bigness could be rais'd. On the Top is a fine Chapter, proportionable to the bigness of the Pillar, but made of a distinct piece of Stone. The Pillar stands upon a Square Pedestal, Seven or Eight Foot high, and each Face about Fourteen Foot over. This Pedestal is fix'd on a Square Base, about Half a Foot high, and Twenty broad, made of several Stones Cemented together. The whole stands upon an Eminence or Little Hill, about Two Hundred Paces from the Town; and the Advantage of the Eminence it stands upon, makes it to be seen a great way off. The adjoining Cut (*Num. 4.*) taken from *Le Bruyn's Draught of Alexandria*, gives the Reader a Representation of it.

The



Vol. II.

LXX.  
*of the Walls  
 of Alexan-  
 dria.*

The Walls of this City are, says *Le Bruyn*, Admirable; and tho' they are in great part Demolished, yet they still appear so Stately, that there is none in the World to be compared to them. The large Square Towers, which are Built along the Wall for its Defence, and are Two hundred Paces distant from one another, can't be viewed without Admiration. But how much soever the outside of them may attract and please the Eyes of Beholders, their inside is not less worthy of their Curiosity. They are all Built in a different Model; but yet have all of them Two Stories, one over another, each Story supported with Pillars, that run up in the middle; and do all agree in this, that they have each of them a Well or Cistern. Each of these Towers have a Platform on the Top, of above Twenty Paces every way, and could contain a great many Men in Arms; by which means this City antiently could doubtless make a Vigorous Defence. For the Walls of these Towers were a great many Foot Thick; and quite round them were Port-holes, very large within, but which

## Of the Land of Egypt.

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which grew straiter and straiter as Vol. II.  
they run out.

Here is also to be seen the Remains LXXI.  
of *Cleopatra's* Palace, which was on Of Cleopa-  
tras Palace.  
the Sea Shore. By the Stately Cham-  
bers and Apartments, the Ruins where-  
of still remain, 'tis but reasonable to  
suppose, that it was a very Lofty and  
Magnificent Building.

*Le Bruyn* says, he never saw *Finer* LXXII.  
Ruins in any Place else. For on all Of the Ru-  
ins of Alex-  
andria.  
sides, one meets with some or other.  
The Beauty of the rest may be guess'd  
at, by Two represented.

As to the Present State of this Ci- LXXIII.  
ty, it is within almost wholly Ru- Of the Pre-  
sent State of  
this City,  
and First of  
St. Mark's  
Church.  
nated, having but a few Houses, that  
are Inhabited. There is still to be  
seen *St. Mark's* Church, in possession  
of the *Christian Coptes* or *Egyptians*.  
Antiently this was a very large Church,  
but at present 'tis no more, than a  
little Round Chappel. They still  
shew part of the Pulpit, wherein they  
pretend that *St. Mark* Preached. It  
does still retain almost its Form, and  
on the outside 'tis faced with Stones  
of divers Colours. The Body of  
*St. Mark*, the First Bishop of *Alexan-  
dria* is said to have been deposited in  
this

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Vol. II. this Church, and to have lain there, till some *Venetians*, returning from the *Holy Land*, carried it along with them to *Venice*, where is a Famous Church, called *St. Mark's Church*.

LXXIV. *Of the Picture of Michael the Arch-Angel, said to be drawn by St. Luke.* There is likewise to be seen in this Church a Piece of a Picture, which they pretend to have been Painted by *St. Luke*. It represents *St. Michael*, the *Arch-Angel*, and is a little more than an *Half-length*, with a Sword in one Hand, altogether after the Antique Fashion, without any Art, (as may be seen *Num. 5.*) not to say any thing of the Mixture of the Colours, of which there is too great a Variety.

LXXV. *The Church of St. Catharine.* There is also in this City the Church of *St. Catharine*, where is still preserved the Pillar on which they say, she was Beheaded: or rather, which preserves the Memory of the Place where she was Beheaded. More will be said of this Saint, in the description of Mount *Sinai*. There are in this Church several Pieces of Painting, some of which were very well designed.

And



25. Place this facing Page 76.



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## Of the Land of Egypt. 77

And thus I have at length gone Vol. II.  
thro' most, if not all, the Places of <sup>The Conclu-</sup>  
*Egypt*, that occur in the Sacred Hi-  
story, excepting *Succoth*, *Pihahiroth*  
and *Baal-zephon*, mentioned in the  
account given us of the Encamp-  
ments of the *Israelites*, when they  
went out of *Egypt*. And these will  
be taken notice of in the following  
Chapter, as treating of the said En-  
campments of the *Israelites*.

---

## CHAP.



## CHAPTER II.

*Of the Journeyings of the Israelites, from their setting forth from Rameses in Egypt, to their Encamping near the River Jordan, on the East side thereof.*

*The Introduction.*

**H**AVING spoken of such places in the Land of Egypt, as are mentioned in Scripture, I shall now accompany the *Israelites* in their Journeyings from Egypt to the River Jordan. And, as it seems proper to contain all their Journeyings in one Chapter, so (forasmuch as their Journeyings lay thro' different Countries, and also forasmuch as some particular Places occur therein, which deserve more particular notice; for these

## *Journeyings of the Israelites.* 79

(these Reasons) it seems expedient to Vol. II.  
distinguish this Chapter into the se-  
veral *Sections* following.

### S E C T. I.

#### *Of the Journeyings of the Israelites from Ra- maſes to the Red Sea.*

**A**FTER that the other Signs, which I.  
God had wrought in the sight of *The Israe-*  
Pharaoh and the Egyptians, and the o- *lites per-*  
ther Plagues he had brought upon *mitted by*  
them, proved ineffectual; the Divine *Pharaoh*  
Providence was as it were forced, in *and the E-*  
the last Place to bring upon them that *gyptians*  
most dreadful Plague, whereby *to begin*  
*their Jour-*  
*neyings out*  
*of Egypt.* All  
the First-born in the Land of Egypt died,  
from the First-born of Pharaoh, that sat  
upon the Throne, even unto the First-  
born of the Woman-servant that was be-  
hind the Mill, i. e. the Woman-Slave,  
who was made to Turn the Mill,  
which she did, by thrusting forward  
the part of the Mill she held, and so  
coming her self *behind* or after it.  
Now, either these Mills were in Pri-  
sons,

Vol. II. sons, or else such as Work'd at them  
 in the Day-time, were at Night kept  
 in Prison for Security: Whence the  
 Death of all the First-born in Egypt,  
 from the Highest to the Lowest, ex-  
 pressed as above, *Exod. 11. 5.* is  
 otherwise expressed *Exod. 12. 29.* thus:  
*At midnight the Lord smote all the  
 First-born in the Land of Egypt, from  
 the First-born of Pharaoh, that sat on  
 his Throne, unto the First-born of the  
 Captive that was in the Dungeon; and  
 all the First-born of Cattle. Hereupon  
 there was a great Cry throughout all the  
 Land of Egypt, such as there never was  
 any like it, nor shall there be any like  
 it for the future: for there was not an  
 House of the Egyptians, where there  
 was not one Dead. Hereupon Pharaoh  
 presently called for Moses and Aaron,  
 and gave them not only Leave, but  
 Command to get forth from amongst  
 his People, they and the Children of  
 Israel, with their Flocks and their  
 Herds. And the Egyptians were ur-  
 gent upon the Israelites, to send them  
 out of the Land in haste. *Exod. 12.  
 30—33. and 11. 6.**

Here.



# *Journeyings of the Israelites.* 81

Hereupon the Children of Israel journeyed from Rameses to Succoth, about <sup>II.</sup> Six hundred thousand on Foot that <sup>The Israe-</sup> were Men; besides Children. <sup>lites set</sup> *Exod.* <sup>forth from</sup> *12. 37.* As for Rameses, it has been <sup>Rameses.</sup> already observed, that it is doubtless

the same with Raamses, mentioned *Exod. 1. 11.* and there said to be Built by the *Israelites* for Pharaoh. It stood in the Land of Goshen, whence the same is otherwise called the Land of Rameses, as has also been observed. What is here to be further remark'd, is this; that either the whole Body of the *Israelites* assembled first together at the City Rameses, and being so come together from thence began to set forth in one Body for to go out of Egypt: or else that the Journeyings of the *Israelites* were began to be reckon'd from hence, because Moses and the Chief of the *Israelites* set out from hence, the rest meeting them on the way, as was most convenient for them.

Their First Journey or Motion was <sup>III.</sup> from Rameses to Succoth, a Place so <sup>They come</sup> Named from the *Israelites* then pitching <sup>to Succoth.</sup> their Tents there; the Word *Succoth* in the Hebrew Tongue denoting Tents,

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Vol. II. as hath been already observed in reference to *Succoth* between *Jordan* and the Brook *Jabbock*, so Named on the like occasion, namely from *Jacob's* pitching his Tents there. The *Succoth* in *Egypt*, as being the next Station of the *Israelites*, could not be far from *Rameses*, in the way from it to the Wilderness of the Red Sea. For God led not the *Israelites* by the way of the Land of the *Philistines*, tho' that was near (i.e. the nearest way into *Canaan* :) for God said, lest peradventure the People Repent, of their coming out of *Egypt*, when they see War, and return to *Egypt*. But God led the People about, by the way of the Wilderness of the Red Sea, *Exod.* 13. 17, 18.

IV.  
Thence to  
Etham.

Accordingly we Read next (*Exod.* 13. 20.) that the *Israelites* took their Journey from *Succoth*, and encamped in *Etham*, in the edge of the Wilderness, namely aforementioned, as lying on the Red Sea. Hence the Situation of *Etham* is plainly determin'd to be, not far from the Red Sea, in the Extremity or Confines of *Egypt* and *Arabia Petrea*, or *Stony Arabia*. And from hence we find, (*Num.* 13. 8.) that

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that part of the Wilderness of the Red Sea, which lay next to Egypt, to be peculiarly distinguished by the Name of the Wilderness of Etham.

The Israelites being come to Etham, designed to have continued their Journey directly forward, that is Eastward, and so to have immediately entered into the Wilderness, somewhat North of the Red Sea. But the Divine Providence, to bring about his Designs of making his Name still more Glorious (*Isai. 63. 12—14.*) by miraculously leading his People thro' the Red Sea, and by overthrowing therein Pharaoh and all the Host of the Egyptians, gave express orders to Moses, that the Israelites should not continue their Journey directly forward to the East, but should turn again to the South-west, and encamp before Pi-hahiroth, between Migdol and the Sea, overagainst Baal-zephon; here they were ordered to encamp by the Sea.

V.

From Etham to Pi-hahiroth, by the Red Sea.

VI.

of Pi-hahiroth.

As for Pi-hahiroth, which in our English and some other Translations is rendered as one Proper Name, it is rendered by the Seventy Interpreters, *Exod. 14. 2. 9.* as Two appellative



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Vol. II. Words; but *Num.* 33. 7, 8. *Pi* is rendered as an Appellative. (tho' differently, viz. v. 7. by *σῶμα* Mouth, and v. 8. together with the adjoining preposition, *ἀπέναντι* over against) and *Habiroth* is in both Verses rendered as a Proper Name, *Eiroth*; the Article *ha* being omitted. Hence some are of Opinion, that by the Hebrew Words *Pi-habiroth*, is to be understood a Mouth or Narrow Passage between Two Mountains, called *Chiroth* or *Eiroth*, and lying not far from the bottom of the Western Coast of the Red Sea: before which Mouth or Narrow Passage the Children of *Israel* Encamped.

VII.  
of Migdol.

*Migdol* has been taken notice of in the foregoing Chapter, where it was observed, that it is in all probability the *Magdolum* mentioned by the Old Greek Historian *Herodotus*, especially since the Seventy Interpreters render it by the very same Word. 'Tis evident from what is said of it in this Encampment of the *Israelites*, that it lay near the Red Sea.

VIII.  
of Baal-  
zephon.

*Baal zephon* is thought by many Learned Men to have been the Name of an Idol, which was esteem'd to keep

## *Journeyings of the Israelites.* 85

keep the Borders of the Country, and Vol. II.  
to hinder Slaves from making their  
Escape out of it. The Word *Baal*  
do's in the *Hebrew* Tongue signifie  
*Lord*, and hence is the Name gene-  
rally applyed to the Eastern Idols.  
The other Word *Zephon* is thought  
to be derived from the *Hebrew* Radix  
*Zaphah*, signifying to *Watch*, *Spy*,  
and the like. Hence it is conjectured,  
that this Idol had its Temple on the  
Top of the adjacent Mountains; and  
that it is particularly taken notice of  
by the Sacred Historian, to shew how  
unable it was ( whatever Opinion the  
*Egyptians* might have of it to the  
contrary ) to hinder the *Israelites*  
from going out of *Egypt*. And thus  
we have followed the *Israelites* from  
*Rameses* to the Coast of the *Red Sea* :  
their passing the same, and what else  
is requisite to be taken notice of in  
relation to the *Red Sea*, shall make  
the Subject of the following distinct  
Section.

keep the Borders of the Country, and to hinder Slaves from making their Escape out of it.

## SECT. 2.

*Of the Israelites passing thro' the Red Sea, and of other Particulars relating to the same Sea.*

I.  
The Israelites pass thro' the Red Sea on Dry Ground, but the Egyptians are Drowned.

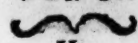
THE Sacred Historian tells us, Exod. 14. 9, &c. that Pharaoh with his Army overtook the Israelites encamping by the Sea, beside Pihahiroth, before Baal-zephon; and that when the Israelites saw the Egyptians marching after them, and drawing nigh to them, they were sore afraid; inso-much that they began to mistrust the Providence of God, there being no visible way left them to escape; as being shut in on all sides, either by the Wilderness, or by the Mountains, or by the Sea, or by the Army of the Egyptians. But God now quickly began to shew them his Almighty Power,



## *Journeyings of the Israelites.* 87

Power, and that he is able to Save in Vol. II. the most imminent, and greatest Danger. He directs Moses to bid the Children of Israel to go forward, on that side where the Sea was, and consequently that way, which they (probably) least of all thought to have found Deliverance in. Withal He directed Moses to lift up his Rod, and stretch out his Hand over the Sea: Whereupon the Lord caused the Sea to go back by a strong Wind all that Night, and made the Sea dry Land, and the Waters were divided: and the Children of Israel went into the midst of the Sea upon dry Ground; and the Waters were a Wall unto them, on their right Hand and on their left: And the Egyptians pursued after them into the midst of the Sea: but Moses upon Gods command stretching forth his Hand again over the Sea, the Sea returned to its strength, and the Waters covered the Chariots and Horsemen, and all the Host of Pharaoh, that came into the Sea: there remained not so much as one of them. Thus the Lord saved Israel out of the Hand of the Egyptians, *Exod. 14. 15—30.*

Vol. II.



II.  
The Red  
Sea called  
in Hebrew  
the Weedy-  
Sea.

On account of this miraculous passage of the *Israelites*, the *Red Sea* has been famous in all succeeding Ages, among such as have been acquainted with the Sacred Scriptures, or have any other ways had notice of this Wonderful, and so Memorable Transaction. It will therefore be proper to insist a little on this so Celebrated Sea, and to lay before the Reader such Particulars, as relate thereunto, and deserve peculiar notice. It is then observable, that the Name given to this Sea in the *Hebrew Text*, and consequently its most Antient Name known to us, is יָם־סוּפִּי *jam-Suph*, i. e. *the Weedy Sea*, so called from the abundance of Sea-Weed growing there; which is taken notice of by several Heathen Writers, as *Diodorus*, *Agatharchides*, *Artemidorus* in *Strabo*, &c. whose Testimonies are cited at large by the Learned *Bochart*, the Sum of them is this. That the *Egyptian Ichthyophagi*, (i. e. such *Egyptians* as living near the *Red Sea*, feed chiefly on the Fish they catch therein) did dwell in Hutts, made of Fishes Ribs, covered with Sea-Weed. Nay, that there are in those parts

## *Journeyings of the Israelites.* 89

parts a great quantity of Sea-Weed Vol. II.  
heap'd up together like a Mountain ;  
which in process of Time is become  
so very hard, that the foremention'd  
People dig themselves Holes or Caves  
in the same, wherein they dwell.  
But what is more peculiarly remarka-  
ble, the forecited Authors tell us ex-  
pressly, that the *Red Sea* looks of a  
*Green Colour*, by reason of the a-  
bundance of Sea-Weed and Moss that  
grows therein. Indeed there is one  
place in *Diodorus, lib. 3.* whence we  
may observe, that the Passage of the  
*Israelites* thro' the *Red Sea* was pre-  
served in memory even among the  
Neighbouring *Heathens*, and by a  
constant Tradition delivered down to  
their Posterity, for many Ages. *Dio-*  
*dorus's* Words are to this effect : " A-  
" mong the Neighbouring *Ichthyopha-*  
" *gi* there is an Old Tradition, de-  
" livered down from their Ancestors,  
" that formerly the Sea parting, and  
" the Waters falling back, some on  
" one side, and some on the other  
" opposite to it, the whole Gulf  
" (*i. e.* as to its Breadth) was Dry,  
" and the Bottom of it appeared of  
" a *Green Colour* ; but sometime  
" after



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Vol. II. "after the Sea returned again into its  
 ~~~~~ "usual place." As it is not to be  
 reasonably doubted, but this Tradi-
 tion is to be understood of the Mi-
 raculous Passage of the *Israelites* thro'
 this Sea; so we may from this and
 the other Testimonies observe; not
 only the Reason why this Sea was
 called by the *Hebrews* *Jam-Suph*, or
 the *Weedy Sea*, but also the falseness
 of that Opinion, which will have
 the said Sea to be called otherwise
 the *Red Sea*, from the Red Colour
 of its Waters, or of the Sand at the
 bottom of it. And what is above-
 said by the *Heathen Writers* concern-
 ing the Bottom of this Sea appearing
 of a Green Colour, is confirmed by
 one who may be called a Sacred
 Writer, viz. the Author of the Book
 called the *Wisdom of Solomon*. For
 herein, Chap. 19. v. 7. we Read thus:
Where Water stood afore, Dry Land
appeared; and out of the Red Sea, a
Way without impediment; and out of
the Violent Stream, a Green Field.

III.
The Red
Sea why so
called.

Proceed we therefore in the next
 Place, to enquire, what was the true
 Reason of this Appellation. And
 this I have already briefly mentio-
 ned

Journeings of the Israelites. 91

ned in the First Volume, Chap. I. Vol. II. and shall here insist somewhat longer upon it. It is then well known, that 'tis usual for Seas to take their Names from the Countries they ly upon, as the *British Sea*, the *Irish Sea*, the *Spanish Sea*, the *German Sea*, &c. Now 'tis very probable, that *Mount Sair*, or the Mountainous Tract denoted in Scripture by that Name, and given by God to *Esau*, the Eldest Son of *Isaac*, for a Possession, extended so far Southward as to come near the Red Sea. Nay, 'tis certain that an *Ezion-Gebat* stood on the Red Sea, so it did appertain to the Kings of this Mountainous Tract; or the Kings of *Edom*. For *Esau* being Nick-named *Edom*, i. e. Red, on account of his Selling his Birth-Right to his Younger Brother *Jacob*, for some Red Pottage; hence the Mountainous Country, that he and his Descendants were possess'd of; is called in Scripture the *Land of Edom*, or simply *Edom*. And it is not to be doubted, but that this was the Name, whereby it was generally denoted and known, in those early Times. Now some of the Ancient *Greeks* altered the *Hebrew* Word *Edom* no more, than to give it

Vol. II. it the Mode of their own Language; and so preserving the *Hebrew* Radicals, turned it into *Idumæa*. But others of them, coming to understand that *Edom* in the *Hebrew* Tongue denoted *Red*, hence they rendred not the Word it self, but its Signification; and so instead of *Idumæa*, called the Country of *Edom* by the Name of *Erythræa*; or (which comes to the same) denoted *Edom* himself, the Father of the *Edomites*, by the Name of *Erythreus*; the *Greek* Word *Erythrus* denoting *Red*, as do's the *Hebrew* Word *Edom*. Now *Edom* himself or his Posterity, becoming Famous by reason of their great Power and Strength, or at least by reason of the great Success God vouchsafed to give them in those Early Times; and so this Country not only lying upon the Sea we are speaking of, but also the *Edomites* being probably for some time Masters of this Sea; hence it came to be denoted by the Name of the *Idumean* or *Erythrean* Sea. And, because it seems to have been most frequently denoted among the *Greeks* by the Name of the *Erythrean* Sea, hence the *Latins*, as well knowing the

Journeyings of the Israelites. 23

the Signification of the Common Greek Vol. II.
Word *Erythrus*, came to give it the
Name of *Rubrum Mare*, and we from
them, the Name of the *Red Sea*.
Some of the *Greek Writers* have them-
selves taken notice that it was called
the *Erythrean Sea*, from a certain Fa-
mous and Potent King, Named *Ery-
threus*; and not from any Redness
of its Water, or of its Sand, it be-
ing no Redder than any other Sea,
in either of these respects, as *Theve-
not* assures us, who saw it; and tells
us withal, that as he went to Mount
Sinai, he did indeed observe some
Mountains all over Red, upon the
Sides of it, tho' (as he adds) he
thought not, that this was the Rea-
son of the common Name given to
this Sea, but much the same, as I have
above mentioned.

He truly observes further, that the
Name of the *Erythrean Sea*, is in
some Authors extended beyond the
Gulf of Arabia, comprehending all
the Sea, between the Eastern Coasts
of *Africk* and the *Indies*. And the
Reason hereof may be the same
with what I have already intimated,
namely, the great Power of *Edom*,
and

IV.
*The Red
Sea, how
far exten-
ded in its
largest ac-
ception.*

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Vol. II. and his Posterity in the more Early Times, and consequently the great Fame he had, thro' all the adjoining Parts of *Arabia*, the Southern and Eastern parts whereof were washed by the *Erythrean Sea*, in its larger acceptation, as well as its Western Coast by the *Red Sea*, properly so called. And in the larger acceptation it is, that the Gulf of *Persia* (which lies on the Eastern coast of *Arabia*, as the Gulf of *Arabia* does on its Western Coast) is sometimes denoted by the Name of *Sinus Erythraeus* or *Mare Erythraeum*, i. e. the *Erythrean Gulf* or *Sea*. And probably this is the *Red Sea* denoted by *Origen*, when he saith that among all the *Indian Pearls*, those of the *Red Sea* are of the greatest Value; as was observed, *Vol. I. Ch. I. §. 12.*

VI. *Thevenot* further observes, that the *Red Sea*, (so called in Scripture, at least in the Greek, Latin and other European Versions of it, that is, the Gulf of *Arabia*) is by the *Arabians* themselves called *Buhr el Calzem*, i. e. the Sea of *Clysona*, because (says he) of the Town named *Clysona*, which was Built heretofore at the most Northern

This Sea
call'd by the
Arabs Buhr
el Calzem,
i. e. the
Sea of
Drowning.

Journeyings of the Israelites. 95

thern Point of that Sea. But I find Vol. II.
it placed by Geographers, not at the
Northern Point, but a little more
South, on the West Coast of the Sea,
and much about the Place, where the
Israelites are supposed to have passed
from the Western or *Egyptian* coast
of this Sea, to the Eastern or *Ara-
bian* Coast. And indeed if it be con-
sidered, that the Word *Clysona* may
denote a *Drowning* or *Overwhelming*
with Water, it may not be improbable,
that the Town Built in this Place
might have such a Name imposed on
it, in memory of the *Egyptians* being
Drowned in the Sea, which they went
into (as did the *Israelites*) in this
Place. And in like manner the *A-
rabs* may call this Sea *Buhr el Calzem*,
i. e. the *Sea of Drowning* or *Over-
whelming*, in memory of the same
Signal Judgment of God upon *Pha-
raoh* and his Army. It is agreed up-
on by all, that this Sea grows nar-
rower and narrower, the more North-
ward it runs. And *Thevenot* tells us,
that for Five Days that he kept along
the Coast of it going to Mount *Si-
nai*, he could not observe it to be
any where, above Eight or Nine
Miles over.

SECT.

S E C T. III.

Of the Journeyings of the Israelites from the Red Sea, till they came to Mount Sinai, with a Description of the said Mount.

I.
Of the Wil-
derness of
Shur and
Etham.

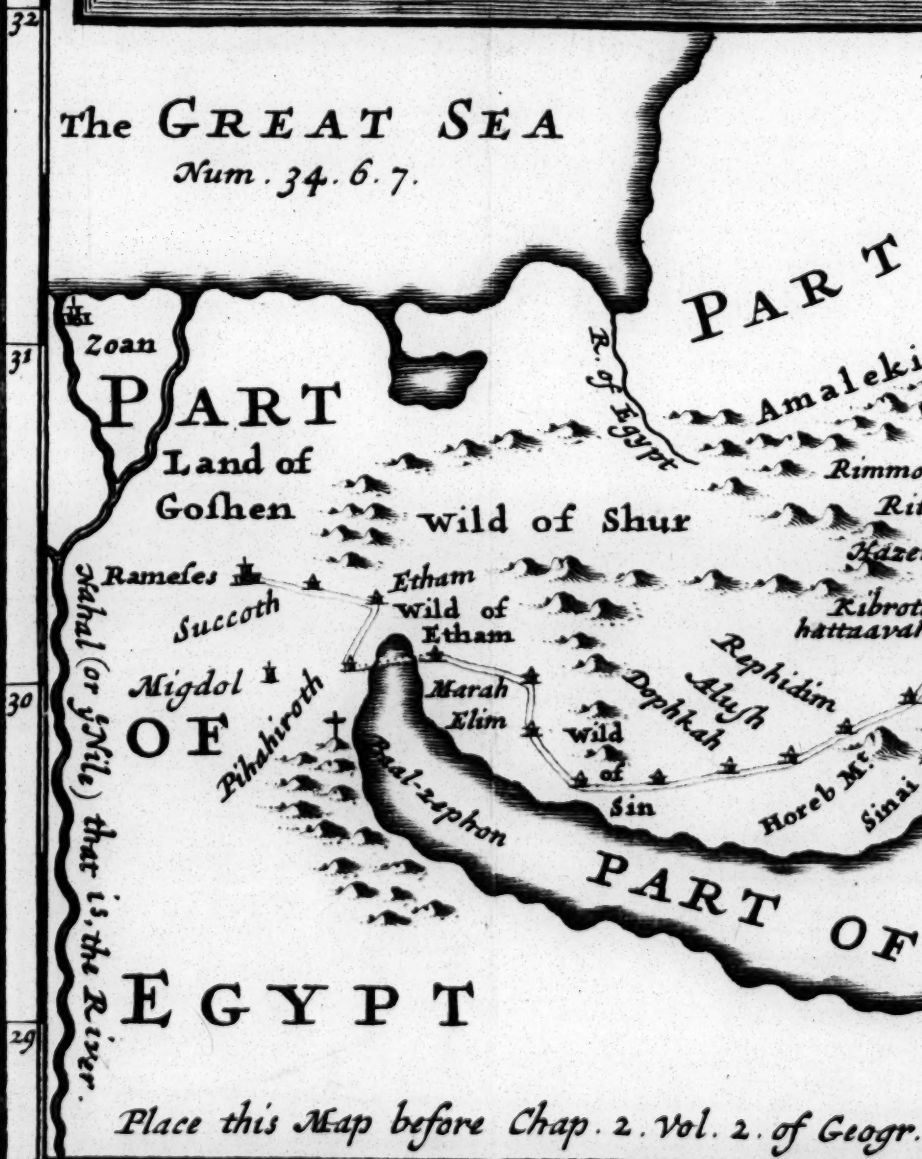
WE Read *Exod. 15. 22.* that *Moses brought Israel from the Red Sea, and they went out into the Wilderness of Shur, and they went three days in the Wilderness.* And *Num. 33. 8.* we Read, that the Children of Israel passed thro' the midst of the Sea into the Wilderness, and went three days journey in the Wilderness of *Etham*. From comparing these Two Texts together, it is evident, that by the Wilderness of *Shur*, and the Wilderness of *Etham*, must be understood one and the same Wilderness. Of
Shur

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of
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A MAP of ^y Journeyings of ^y ISRAEL
from Ramefes in EGYPT, to their last Enc
on the East side of the River Jordan, ment
the MOSAICK History.

The GREAT SEA

Num. 34. 6. 7.



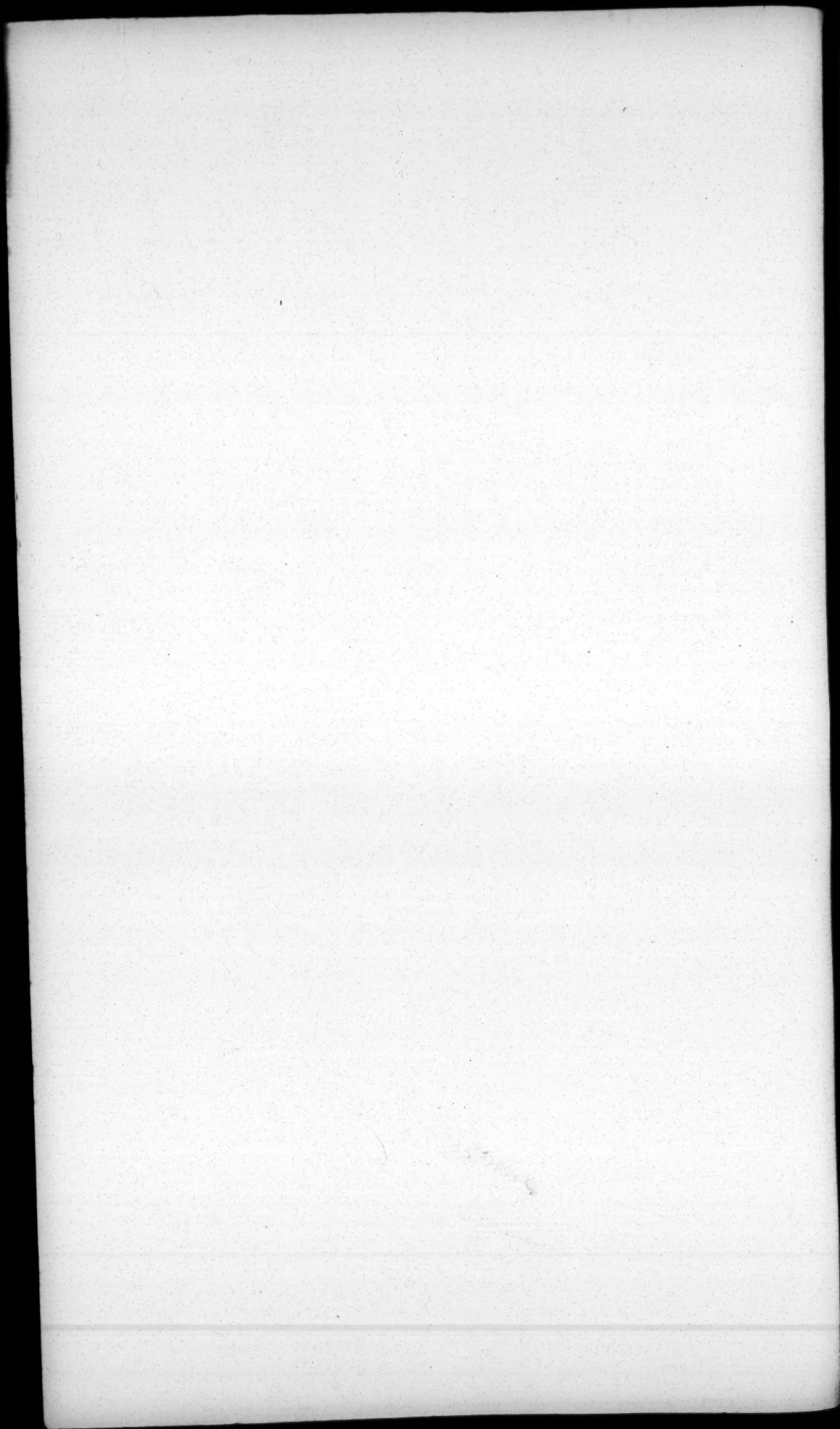
Place this Map before Chap. 2. Vol. 2. of Geogr.

ISRAELITES

last Encampment
mentioned in
scripture.



of Geogr. of O. Test.



Journeyings of the Israelites. 97

Shur there has been frequent occasion Vol. II.
to make mention, in the First Vo-
lume, and it has been there observed,
that by this Name is denoted in Scrip-
ture all the Western part of *Stony A-*
rabia. *Etham* is mentioned afore in
the First Section of this Chapter, as
being the Second place, where the
Israelites Encamped after they set forth
from *Rameses*. It lay not far from
the *Red Sea*, in the edge of the *Wil-*
derness, (Exod. 13. 20.) to which
therefore it gave Name. If there
was any difference between the *Wil-*
derness of *Shur*, and that of *Etham*,
it seems to have been only this, that
they differ one from the other, as a
Whole from its Part. As *Shur* seems
to have been the General Name of
all that part of *Arabia Petraea*, that
lay next to *Egypt*, so by the *Wilder-*
ness of *Shur* was probably denoted all
the *Desart Tract* thereof: Whereas
only Part of this *Desart Tract*, name-
ly so much as lay nearest to *Etham*,
was peculiarly called the *Wilderness*
of *Etham*. It is also further obser-
vable, that from what the Scripture
saith concerning the *Israelites* passing
out of the *Red Sea* into the *Wilder-*
ness

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Vol. II. nefs of *Shur* or *Etham*, it must follow that the *Israelites* did pass the *Red Sea* not far from the very bottom or North end of it; forasmuch as there it was, that *Shur* and *Etham* were Situated.

II. *Thevenot* tells us, that the Place, where the *Israelites* are supposed by the Inhabitants of the Country, to have come out of the *Red Sea*, is at present called *Corondal*; and that they say, over against it the Sea is always Tempestuous about the Place where *Pharaoh* and the *Egyptians* were Drowned. But indeed the place, where the *Israelites* came out of the Sea, seems to have been rather more North, or nearer the bottom of the Gulf.

III. Having gone Three Days in the Wilderness, and found no Water, the *Israelites* came at length to a Place where was Water, but it was so Bitter, that they could not at first Drink of it: whence the Place was named *Marah*, which Word in the *Hebrew* Language signifies *Bitterness*. But upon *Moses* Praying unto the Lord, the Lord shewed him a Tree (or sort of Wood) which when he had cast into

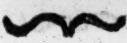
Journeyings of the Israelites. 99

into the Waters, the Waters were made Vol. II.

Sweet, Exod. 15. 23—25. The Son of Sirach, the Author of that Excellent Book, called Ecclesiasticus, is plainly of opinion, that this alteration was made by the Natural Virtue of the Wood: whence beginning Chap. 38. with the Honour and Esteem due to a Physician, he adds, v. 5. The Lord has created Medicines out of the Earth; and he that is Wise, will not abhor them. Was not the Water made sweet with Wood, that the Virtue thereof might be known. I am inclined to think that this may be the Place, which Thevenot takes notice of, when he tells us, that in his Second Days Journey from Suez, they came to a Place, where they found several Waters, which they call Ain el Moufe, i. e. the Wells of Moses, or else they may be the Wells of Elim, where the Israelites Encamped next, of which in the next Paragraph.

From Marah the Israelites came to Elim, ^{IV. of Elim.} where were Twelve Wells of Water, and Threescore and ten Palm-Trees: and they encamped there by the Waters, Exod. 15. 27. As some Commentators think, that by the Tree, which

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Vol. II. was put into the Waters of *Marah*,
 was denoted the *Cross of Christ*, which
 is able to Sweeten the most Bitter
 Afflictions to truly Pious Souls; so
 they suppose that the Number of the
 Twelve Wells here mentioned at *Elim*,
 did allude, not only to the Twelve
 Tribes of *Israel*, but also to the
 Twelve Apostles of Christ; and that
 the Seventy Palm-Trees did allude,
 not only to the Seventy Elders of the
Israelites, mention'd *Exod. 24.* and
Num. 11. but also to the Seventy
 Disciples of our Blessed Saviour, men-
 tioned *Luke 10.* But however this
 be, the Place where the *Israelites* were
 now Encamped, seems to have been
 esteemed as a very Pleasant and Fruit-
 ful Place, at least in comparison of
 the Desert and Barren Parts about it.
 Insomuch that some Learned Men are
 of opinion, that this is the Place
 particularly taken notice of by *Agatharchides* *Guidius* in his Treatise con-
 cerning the *Red Sea*, and by *Diodorus*,
lib. 3. and by *Strabo*, *lib. 16.* We
 meet in *Tacitus* and *Plutarch* with a
 Story, that the *Jews* being on a cer-
 tain time ready to Perish with Thirst,
 Springs of Water were discovered to
 them

Journeyings of the Israelites. 101

them by some (Tame or wild) Asses. Vol. II.
Which Story, *Bochart* thinks, took
its rise from hence: that *Josephus* calls
this Place *Elim* by the Name of *Ilim*,
which Word in the Syrian Language
denotes the Folds of Asses, or Asses
Colts.

Thevenot tells us, that these Twelve
Wells are now-a-days shewn to Tra-
vellers, in or near to a Garden of the
Monks of *Tor*, which is a small Place,
but has a good Harbour for Ships,
lying on the Red Sea. But as this
Writer plainly confounds the Wells
of *Elim*, with the Waters of *Marah*,
so it seems probable, from comparing
the Sacred History and the Account
of his Travels, that *Elim* lay to the
West or North-west of *Tor*; and
that rather the Encampment of the
Israelites by the Red Sea (Num. 33.
10.) was near *Tor*.

V.
The Place
now-a-days
shewn for
Elim.

From *Elim* the *Israelites* came unto
the Wilderness of *Sin*, which is between
Elim and *Sinai*, Exod. 16. 1. But
Num. 33. where the Sacred Historian
do's professedly give an account of the
several Journeys of the *Israelites*, we
are informed v. 10, 11. that they re-
moved from *Elim*, and encamped by

VI.
Of the En-
campment
by the Red
Sea.

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Vol. II. *the Red Sea; and they removed from the Red Sea, and encamped in the Wilderness of Sin.* Whence it is not to be doubted, but that the encampment by the *Red Sea*, mentioned in this last Place, is omitted in the former of *Exodus*, because nothing worth taking notice of happened there. This Encampment seems to have been either in the Plain, wherein stands the little Sea-Port Town, called *Tor*, or else in the Plain or Valley near to the Sea, and mention'd by *Thevenot*, as lying at some distance before one comes to the Plain or Valley of *Tor*.

VII.
Of the Wilderness of
Sin.

As to the Wilderness of *Sin*, which the *Israelites* came into, upon their Decamping this Second Time from the *Red Sea*, the forecited Text of *Exodus* tells us, that it lay between *Elim* and *Sinai*. But now the *Israelites*, in their going from *Elim* to the Wilderness of *Sin*, making an Encampment by the *Red Sea*, it hence seems probable that either the *Israelites* were obliged to wind their Course round some Mountain that came in their way, and hindred them from going directly forward, or else that some

Journeyings of the Israelites. 103

some Bay or Creek of the Red Sea Vol. II. came up further into Land in these Parts, or both; as is exprest in the Map hereunto belonging. During the *Israelites* stay in this Wilderness of *Sin*, it was, that God first sent them *Manna*; which the Divine Providence continued to do, for forty Years, till they came to the Borders of the Land of *Canaan*, *Exod.* 16. 35. Here also it was that God sent Quails to eat, *v.* 11—13. *Thevenot* says, that the Plain of *Tor*, is called in Scripture the *Desart of Sin*; but this seems not likely for several Reasons; particularly because the Encampment in the Wilderness of *Sin*, is expressly said in Scripture, to be after the Encampment by the Red Sea.

Out of the Wilderness of *Sin* the VIII.
Israelites took their journey, and encamped at *Dophkah*: and they departed from *Dophkah*, and encamped in *Alush*; and they removed from *Alush*, and encamped at *Rephidim*. Encampments between the Wilderness of *Sin* and *Rephidim*.
Num. 33. 12—14. Now none of the Stations or Encampments here mentioned, between the Wilderness of *Sin* and *Rephidim*, are taken notice of by *Moses* in the Book of
H 4 Exodus;

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Vol. II. *Exodus*; and that in all probability
 ~~~~~ for the Reasons already mentioned,  
*viz.* because nothing remarkable fell  
 out in these Stations.

IX.  
 of Rephi-  
 dim.

But at *Rephidim* there fell out several remarkable occurrences. For the *Israelites* being come hither, and there being no Water for them to Drink, according to their usual way they presently Murmured against *Moses*. Who applying himself thereupon to God by Prayer, was ordered to take in his Hand the Rod, wherewith he was wont to work Miracles, and to go and Smite the Rock *Horeb*; upon which Water should come out of the Rock for the People to Drink. And *Moses did so in the sight of the Elders of Israel*. And he called the name of the place *Massah* (i. e. *Temptation*, and *Meribah*, i. e. *Chiding* or *Strife*,) because of the Chiding of the Children of Israel, and because they tempted the Lord, saying, *Is the Lord among us or not?* *Exod. 17. 1—7.* Another remarkable occurrence, that fell out at *Raphidim*, was the coming of the *Amalekites* and Fighting with the *Israelites*. But *Joshua* discomfited *Amalek* and his people with the edge of  
 the

## Journeyings of the Israelites. 105

the Sword. And the Lord said unto Vol. II.

Moses—I will utterly put out the remembrance of Amalek from under Heaven. And Moses built an Altar, and called the name of it *JEHOVAH-nissi*, i. e. *The Lord my Banner*, *Exod. 17. 8--16*. It has been afore observed in the First Volume, that *Amalek* was a Descendent of *Esau*, namely the Son of *Eliphaz* the Son of *Esau*, and so *Esau's* Grandson. I shall only observe here farther, that his Descendents settled in the Parts adjoyning to Mount *Seir*, (where *Esau* dwelt) and that to the West or North-west of it, at least at First. What more is requisite to be said concerning them, shall be taken notice of when we come to speak of the great Defeat given them by *Saul*.

It will be more proper here to take more peculiar notice of the Occurrence, first mention'd above, namely of the Rock smitten by *Moses*, and from which Water gushed out thereupon. This Rock is expressly said in the Sacred Text to be in *Horeb*. But now 'tis evident from several Places of Scripture, that Mount *Horeb* is either an adjoyning Mountain

X.  
Of Mount  
Horeb and  
Sinai,

to

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Vol. II. to Mount *Sinai*, or that they are only two different Heads or Risings of one and the same Mountain. For what is in one passage of Scripture related, as done at *Horeb*, is in another passage of Scripture related, as done at Mount *Sinai*, or at least in the Wilderness of *Sinai*. And as in the course of the Journeyings of the *Israelites*, this Miraculous bringing forth of Water out of the Rock in *Horeb*, is related to have been done at *Rephidim*, from whence the *Israelites* Decamping, Pitched next in the Wilderness of *Sinai*, ( *Exod.* 19. 1, 2. ) so after they were there Pitched or Encamped, we Read *Exod.* 33. 6. that the *Children of Israel* stript themselves of their Ornaments, by Mount *Horeb*; namely, because there it was that they made the Calf, as the *Psalmist* expressly tells us, *Psalms* 106. 19. And the same is affirmed by *Moses*, *Dent.* 9. 8, 9. Also in *Horeb* ye provoked the Lord to wrath, — when I was gone up into the Mount ( i. e. Mount *Sinai* ) to receive the Tables of the Covenant, &c. Nay, the Covenant, which God made with the *Israelites* at Mount *Sinai*, is also said to



# *Journeyings of the Israelites.* 107

be made with them in *Horeb*; and Vol. II. accordingly the Decalogue or Ten Commandments, which are set down *Exod. 20.* as delivered from Mount *Sinai*, are repeated *Dent. 5.* as delivered from Mount *Horeb*.

Hence as it follows, that the difference between Mount *Horeb* and *Sinai* can be no other, than one of them above assigned; so it follows also, that by the *Israelites* removing their Camp from *Rephidim* into the Wilderness of *Sinai*, can be understood no more, than their removing from one end or side to another of the same Mountain; or at most from one Mountain to another adjoining.

XI.

*What is to be understood by the Decampment from Rephidim to the Wilderness of Sinai.*

*Thevenot* tells us, that he was shewn the Rock, out of which *Moses* brought Water; and that it is only a Stone of a Prodigious Height and Thickness, rising out of the Ground. That on the two Sides of it he saw several Holes, by which the Water has run, as may be easily known by the Prints of the Water, that has much hollowed it; but at present no Water issues out of them.

XII.

*The Rock now-a-days shewn, for that out of which Moses brought Water.*

The

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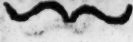
Vol. II.

XIII.

Three  
Mountains  
distingui-  
shed here  
now-a-days,  
One where-  
of is called  
the Moun-  
tain of St.  
Catharine.

The Religious in these Parts do (now-a-days at least) distinguish Mount *Sinai*, which they call the Mount of *Moses*, from Mount *Horeb*, making them to be different, but adjoining Mountains; and besides these, there is a Third, which they have a Veneration for, and is called by them the Mountain of St. *Catharine*. For on the Top of this Mountain there is a Dome, under which is the Place, whither the Body of St. *Catharine* (as they tell you) was brought by Angels, immediately after she was Beheaded at *Alexandria*. They add, that the Body remained there Three hundred Years; until a good Monk, having had in the Night a Revelation, that the Body was on the Top of the Hill, went next Morning with all the Religious, who in Procession brought it down to the Monastery, where it was put in a fine Silver Shrine, that is still there. But tho' these Particulars are Fabulous, yet there is one Real Curiosity observed by *Thevenot*, who tells us, that there are many Stones on this Mount, wherein Trees are Naturally represented, and which, if broken, re-  
tain

## Journeyings of the Israelites. 109

tain the same Figure within ; and Vol. II.  
that some of them are prodigiously   
big.

The St. Catharine, from which this XIV.  
Mount is denominat<sup>d</sup>, is said to be <sup>This S. Ca-</sup>  
the Daughter of King *Costa*, a King <sup>tharine,</sup>  
of *Cyprus*, who in the Time of *Max-* <sup>who said to</sup>  
*entius* converted many unto Christ. <sup>be ; and of</sup>  
<sup>the Catha-</sup>  
<sup>rineWheel.</sup>

She was for some time Tortured on a  
Wheel, whence comes the *Catharine*  
*Wheel*, not only talk'd of sometimes  
even in these Parts of the World,  
but also frequently used for a *Sign*  
in this very Island, and to this very  
Day. She was at last beheaded at  
*Alexandria*, where One or Two Pil-  
lars of *Theban* Marble preserve the  
Memory of the Place, as was obser-  
ved in the foregoing Chapter.

For these Thousand Years, says XV.  
*Thevenot*, the *Greeks* have been in <sup>Of the Mo-</sup>  
possession of the Monastery of St. Ca- <sup>nastery of S.</sup>  
*tharine*, it being given them by the <sup>Catharine.</sup>  
*Greek* Emperour, *Justinian*. It is a  
great Monastery, and very Strong,  
and is (says Mr. *Sandys*) to entertain  
all Pilgrims, having an Annual Re-  
venue of Sixty thousand Dollars from  
Christian Princes. They give also  
(adds Mr. *Sandys*) Alms daily to the  
*Arabs*,



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Vol. II. *Arabs*, to be the better secured from  
 ~~~~~ Outrage; but they will not suffer  
 them to come into the Monastery,
 but let it down from the Battlements.
Thevenot gives us an account of a Tra-
 dition they have among them, how
 they came to be obliged to give a
 certain quantity of Corn to any *A-*
rab, that comes to them. According
 to this Tradition *Mahomet* was their
 Camel-driver, who being one Day
 Weary, fell Asleep before the Gate
 of the Monastery. While he was
 Asleep, there came an Eagle, and ho-
 vered for a long time over his Head.
 Which the Porter of the Monastery
 observing, ran and acquainted the
Abbot with it. Who immediately co-
 ming out, saw the same thing; and
 reflecting thereupon, as soon as *Ma-*
homet Awoke, asked him, whether
 or no he would be kind to them, if
 he should come to be a Great and
 Mighty Lord? *Mahomet* answered,
 that he was never like to be such an
 one. But the *Abbot* still insisting up-
 on the Supposition, *Mahomet* told
 him, that he ought not at all to
 doubt, but that if it were in his
 Power, he would do them all the
 Good

Journeyings of the Israelites. III

Good he could ; because he had his Vol. II.
Livelyhood from them. The *Abbot* ~~~~~

would needs have that Promise from him in Writing. But *Mahomet* assuring him that he could not Write, the *Abbot* sent for an Ink-horn ; and *Mahomet* having Inked his Hand, clapt it upon a Leaf of Clean Paper, and made thereon the Impression of his Hand ; which he gave them as a Confirmation of what he had said. Having sometime after attain'd to that Grandeur, which was Presaged to him by the Eagle, he called to Mind his Promise ; and preserved to them their Monastery, with all the Land belonging to it, but upon condition, that they should give Victuals to all the *Arabs* in the Neighbourhood. And for that Reason, they are obliged, (when in the Monastery) to give Half a Peck of Corn, to every *Arab* that comes ; and these *Arabs* Grind it in a little Mill, that they carry always about with them, who come sometimes to the Number of One hundred and Fifty, or Two hundred, nay Four Hundred in a Day, and must all be Served. About Two Years before *Thevenot* was there, Provisions

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Vol. II. visions coming to the Monastery, the
 ~~~~~ *Arabs* Robbed them; which made  
 the *Greeks* leave the Convent, the  
 Gate whereof is Walled up, and the  
 Walls so High, that they can't be  
 Scaled, and without Cannon the Place  
 can't be taken, if there were any  
 within to Defend it. But now for  
 Two Years there has no Body Lived  
 in it, because they would Punish the  
*Arabs*, by depriving them of the Su-  
 stenance they daily had of them, till  
 they can bring them to Reason. And  
 therefore it was, that we found (adds  
*Thevenot*) so many Monks in the  
 Monastery of *Tor*, whether they were  
 almost all Retired. These Monks  
 have a Bishop, who is called the Bi-  
 shop of Mount *Sinai*, on whom de-  
 pends all the Convents and Chappels  
 about that Mountain, and the Con-  
 vent of *Tor* too. This Bishop de-  
 pends not on the Patriarch of *Alex-  
 andria*: he was at *Caire*, when *Theve-*  
*not* was in these Parts.

XVI.  
 Of the  
 Mount of  
 Moses.

This Great Monastery of *St. Catha-  
 rine* stands at the Foot of Mount *Si-  
 nai*, or (that which is now-a-days  
 called) the Mount of *Moses*. From  
 which Monastery there were formerly  
 Steps



## *Journeyings of the Israelites.* 113

Steps up to the very Top of the Mountain, and were computed Four-  
teen thousand in Number. At pre-  
sent some of them are broken; those  
that remain, are well made, and easy  
to go up and down. One may judge  
of the Height of *St. Catharines* Mount,  
by this, which certainly (says *Theve-*  
*not*) is not so High as that by a  
Third Part, and yet has Fourteen  
thousand Steps up to the Top of it.  
There was much Snow both on the  
Mount of *Moses* and that of *St. Ca-*  
*tharine*, when *Thevenot* was there,  
which was in *February*. There are  
in several Places of *Moses's* Mount  
Good Cisterns, especially near the Top  
there is a Fair and Good One. There  
are Two Churches on it, one for the  
*Greeks*, and another for the *Latins*.  
From the *Greek* Church you enter  
into that of the *Latins*, which is  
Dedicated to the Ascension of our  
Lord. Near to that there is a little  
Mosque; and by the side of it an  
Hole or little Cave, where (you are  
told) *Moses* Fasted Forty Days.  
There is a small Grot also, at the  
Side of the *Latin* Church; where  
*Moses* is said to have hid himself,  
I when

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Vol. II. when having desired to see Gods Face, the Lord told him he could not See Gods Face, and Live; but that he should hide himself in that Rock, and that when he was passed by, he should See his Back-parts. There are a Back and Arms very well marked on the Rock, under which *Moses* is said to have hid himself. It was on the Top of this Mount, that *Moses* is thought to have received from God, the *Ten Commandments*. Written on Two Tables.

XVII.  
*A fair  
Church in  
the Convent  
of St. Ca-  
tharine.*

From this Place one may easily see down into the Convent of *St. Catharine*, which is at the Foot of the Mount, and as it were just under those, who are on the Top of the Mount. There you see a fair large Church covered with Lead, where (they say) the Body of *St. Catharine* is in Pieces. Before the Door of the said Church, within the Precincts of the Monastery, there is also a beautiful Mosque.

XVIII.  
*A Fabulous  
Tradition  
concerning  
Elias.*

As we were coming down, says *Thevenot*, we found by the way a great Stone; and, as the *Greeks* say, this is the Place, to which the Prophet *Elias* came, when he Fled from

*Jeze-*

## Journeyings of the Israelites. 115

*Jezebel.* They tell you that *Elias* Vol. II. being come to that Place where the Stone is, an Angel appeared to him; with a Rod smiting that great Stone, made it fall down in the Way; and forbad *Elias* to go any farther, telling him, that since *Moses* had not been in the *Holy Land*, he should not go to the Top of this Mount.

A little lower is the Foot of a Camel, so well Imprinted on the Rock, that it can't be better Stamp'd upon the Sand, over which a Camel passes. The *Moors* and the *Arabs* say, it is the Print of the Foot of *Mahomet's* Camel, which it left there, as he passed that way upon it; and they Kiss it with great Devotion. But it is credible, that the *Greeks* have made it to gain their Friendship, to the end they may also Reverence those Places.

XIX.  
*The Foot of  
Mahomet's  
Camel Im-  
printed on  
the Mount.*

After that, in several Places of the Mount, we saw (says *Thevenot*) little Chappels, which have all little Houses near them, and Gardens full of Fruit-Trees. Heretofore these Places were inhabited by Hermits, in so great a Number, that it is said, that in the Mountain of *Moses* there were,

XX.  
*Several  
Chappels,  
&c. about  
the Mount.*



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Vol. II. in Antient Times, above Fourteen thousand Hermits. Afterwards the *Greeks* kept Monks in all these Hermitages, to Celebrate Divine Office, but at present there are none, because the *Arabs* too much molested them. Going to see the Hermitages, *Thevenot* found Three Chappels altogether, with a Passage from one to another. Behind the Altar of the Third, which is Dedicated to *Elias*, there is an Hole in the Rock, where *Elias* is said to have Lived, during his stay in the Mount. Then *Thevenot* came to another place, where are Three Chappels more, Dedicated One to the Honour of the Blessed *Virgin*, another to the Honour of St. *Anne*, and a Third to the Honour of St. *John*. After that he came to a Chappel Dedicated to St. *Pantaleon*; then to another, Dedicated to the Holy *Virgin*, another to *David*, another to the Baptism of our Lord, another to St. *Anthony* the Hermite. Then he came to Three little Cells, in which (the *Greeks* say) Two Elder Sons of a *Greek* Emperour shut themselves up each in his Cell, causing the Doors to be Walled up, and leaving only a Win-

## *Journeyings of the Israelites.* 117

a Window in each, still to be seen; Vol. H.  
by which they received Victuals from  
a Servant, who lived in the Third  
Cell, that was not shut up; and  
that both of them Died in their se-  
veral Cells. All these Chappels are  
scattered up and down upon the  
Mount, so that one must go a good  
way, before he can visit them all.  
Near to every one of them there is  
a little House, a Garden, and Good  
Water.

At the Bottom of the Mount is XXI.  
the Great Monastery of *St. Catharine*, *The Mo-*  
(as has been afore observed) which *nastery of*  
was well Built of good Free-Stone, *St. Catha-*  
with very high smooth Walls. On *rine well*  
the East-side there is a Window, by *Built.*  
which those that were within, were  
wont to draw up the Pilgrims into  
the Monastery, with a Basket which  
they let down by a Rope, that runs  
in a Pully, to be seen above at the  
Window. By the same Place they  
also let down Victuals to the *Arabs*.

At some small distance from Mount XXII.  
*Sinai*, stands (that which is at least *Of Mount*  
esteem'd to be) Mount *Horeb*. Our *Horeb.*  
Worthy Country-Man Mr. *Sandys*,  
says, that Mount *Sinai* has Three  
I 3 Tops

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Vol. II.  Tops of a Marvellous height; where-  
by he probably meant the Mount of  
*Moses*, the Mount of *St. Catharine*,  
and Mount *Horeb*; and this last (he  
saith) is on the West-side, or is the  
most Western of the Three Tops or  
Mountains; which agree very well  
to the Circumstances of the Sacred  
History. For according to this Si-  
tuation, Mount *Horeb* must ly nearest  
to *Rephidim*.

XXIII.  
*Of the Mo-  
nastery of  
the Forty  
Martyrs.*

Near to this Mount *Horeb* is the  
Monastery of the Forty Martyrs. It  
is pretty neat, hath a Fair Church or  
Chappel, dedicated to the Blessed  
Virgin, and a fine large Garden.  
In this Garden are Apple-Trees, Pear-  
Trees, Walnut-Trees, Orange-Trees,  
Limon-Trees, Olive-Trees, and all  
other Fruit-Trees, that grow in this  
Country. And indeed, that little  
of Good Fruit which is Eat at *Cairo*,  
comes from Mount *Sinai*. Besides  
this Garden, there are fine Vineyards,  
and very good Water there. A *Greek*  
Monk lives always in this Monastery;  
and he, whom we found there, says  
*Thevenot*, told us that he had been  
Twenty Years in it. He takes care  
to see the Gardens Dressed, and kept  
in



## *Journeyings of the Israelites.* 119

in Order, by some *Arabs* who willingly serve him. Vol. II.

Not far from this Garden is shewn the Stone, or rather Place, where the Golden Calf was Molten. It is in the very Rock, where one may see a great Head of a Calf cut to the Life. And within this Place it was, as the *Greeks* say, that the Riches and Ornaments of the *Israelites* were Cast, of which they made the Head of the Golden Calf, that they Worshipped, whilst *Moses* was with God upon Mount *Sinai*. But it is more probable (as *Thevenot* observes) that the *Greeks* have in that Place cut the Head of a Calf in the Rock, to shew the Place where it was Cast.

XXIV.

*The Place shown for that, where the Calf was Molten or Cast.*

Not far from hence, there is on high a Great Stone, with some Inscription upon it, but so defaced that none of it can be Read. The *Greeks* say, that this Stone was to mark the Place where *Jeremiah* hid the Vessels of Gold and Silver, and other costly Furniture of the Temple of *Solomon*, when the *Israelites* were carried Captive to *Babylon*, and that it is not known how it has been brought thither, but that there is a very Antient

XXV.

*A Great Stone with an Inscription.*

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Vol. II. Author that speaks of it, as being on Mount *Sinai*. The Jesuit *Kircher* pretends to explain the Inscription in his *Prodromus Copticus*.

XXVI.  
Mount, Si-  
nai not far  
from the  
Red Sea.

It remains now only to observe, that as from other accounts, so particularly from that of *Thevenot*; it appears that Mount *Sinai* lies at no great distance from the *Red Sea*, as may be seen better in the Map, than expressed in Words.

## S E C T. 4.

*Of the Journeyings of the Israelites from Mount Sinai to their coming to Kadesh, in or near the Wilderness of Paran, and otherwise called Kadesh-barnea.*

I. *A short account of the* ALL the remaining Part of the Book of *Exodus*, from Chap. 19. Transactions and Occurrences, that happen'd from the Israelites Decamping from Mount *Sinai*, till their Decamping afterwards from *Kadesh-barnea*.

inclu-

## *Journeyings of the Israelites.* 121

inclusively, and the whole Book of Vol. II. *Leviticus*, and the Nine first Chapters, together with the former part of the Tenth Chapter of the Book of *Numbers*, are taken up with an account of what was Transacted at Mount *Sinai*. At v. 11, 12. of Ch. 10. of the Book of *Numbers*, we Read, that *on the Twentieth Day of the Second Month in the Second Year* (namely from the *Israelites* coming out of *Egypt*) *the Cloud was taken up from off the Tabernacle of the Testimony; and the Children of Israel took their Journeys out of the Wilderness of Sinai; and the Cloud rested in the Wilderness of Paran*. In the following Chapter we are acquainted with Gods Punishing the *Israelites* for their Murmurings and Lustings, with a Fire which Consumed some of them, and also with a very great Plague, which took off others. On account of the former sad Occurrence, the Name of the Place, where it happened, was called *Taberah*, i. e. *Burning*, v. 3. and on account of the latter, the Place where it happened, was called *Kibroth-hattaavah*, i. e. *the Graves of Lust*, because there they  
Buried



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Vol. II. Buried the People that Lusted, v. 34.

~~~~~ In the next and last Verse of this Chap. 11. we Read, that the People journey'd from *Kibroth-hattaavah* unto *Hazeroth*. Here *Miriam* and *Aaron* speaking against *Moses*, because of the *Cushite* or *Arabian* Woman whom he had Married, *Miriam* was Punished with *Leprosy*; and hereupon, by Gods Command, shut out from the Camp Seven Days. After which the *Israelites* removed from *Hazeroth*, and pitched in the *Wilderness* of *Paran*. This is the Sum of *Num. 12*. In Chap. 13. we are informed that *Moses* by the Commandment of the Lord sent Men from the *Wilderness* of *Paran* to search the Land of *Canaan*, v. 1, 2. And v. 25, 26, &c. we Read, that the Men that were sent, returned from searching of the Land after Forty Days, and came to *Moses*—unto the *Wilderness* of *Paran*, to *Kadesh*. Being returned, they all (but *Joshua* and *Caleb*) gave such an account of the Strength of the *Canaanites*, as disheartned the rest of the *Israelites* from thinking they should ever become Masters of it, as God had promised them. By this their Infidelity God

was

Journeyings of the Israelites. 123

was so justly Provoked, that He Vol. II.
Swore in his Wrath, that none of
all the *Israelites*, from Twenty Years
Old and upwards, should live to
come into the Land of *Canaan*, save
Joshua and *Caleb*. As for the rest,
they should Die in the Wilderness,
and their Children should wander
in the Wilderness Forty Years, after
the Number of the Days in which
the Spy's searched the Land of *Cana-*
an. And as for those Spy's, that
brought up the evil report upon the Land,
they died by the Plague before the Lord,
v. 37. But notwithstanding God
had thus plainly and positively de-
nounced the Punishment they were
to undergoe for their Infidelity; yet
they, according to their wonted Ob-
stinacy and Perverseness rose up early
in the Morning, with a resolution to
make forward for to enter into the
Land of *Canaan*. And, no Disswa-
sions of *Moses* being able to prevail
upon them, *they presumed to go up*
unto the Hill Top. Then the *Amale-*
kites came down, and the Canaanites
which dwelt in that Hill, and smote
them unto Hormah. This is the Sum
of Chap. 14. of the Book of *Num-*
bers.

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Vol. II. *bers.* In *Dent.* i. 19.—46. *Moses* repeats in short these same Transactions; and adds particularly, that the *Israelites* having received this Defeat from the *Amalekites* and *Canaanites* at *Hormah*, thereupon *they returned and Wept before the Lord*; but the Lord would not hearken to their Voice, nor give ear unto them; namely, as to enable them to overcome the *Canaanites*, and to enter forthwith into the Promised Land. Wherefore having found to their cost, that it was in vain for them to attempt the same without the Divine Permission or Assistance, they were forced at length to submit to the Judgment, they had brought upon themselves by their Infidelity; and so laying aside all thoughts of entering into *Canaan*, and having abode in *Kadesh many Days*, they turned, and took their journey into the Wilderness, by the way of the Red Sea; as God had commanded them. *Dent.* i. 46. & 2. 1. compared with *Num.* 14. 25.

II. Having thus laid together the Historical Part of the Journies of the *Israelites* from Mount *Sinai* to *Kadesh*, we must now speak a little more of *Taberah*, *Kibroth-hattavah*, and *Hazereth*. Di-

Journeyings of the Israelites. 125

Distinctly as to the Geographical Part Vol. II.
of them. As for *Taberah* and *Ki-*

broth-hattaavah, they are never mentioned in Scripture, but in relation to the *Israelites* marching from *Sinai* to *Kadesh*, and so nothing more can be certainly said of them, than that they lay not far from Mount *Sinai*, in the way thence to *Kadesh*, and so to the North or North-east of Mount *Sinai*. *Hazereth* is more frequently mention'd in Sacred Writ, but so, as that little more of certainty can be grounded thereon, as to the particular Situation of the Place. It is probably enough supposed to be the same with *Hazerim*, wherein the *Avims* are said (*Dent.* 2. 23.) to have dwelt, even unto *Azzah* or *Gaza*. That *Kibroth-hattaavah* lay without the Desert of *Sinai*, is plainly to be infered from *Num.* 33. 16. where it is said, that they removed from the Desert of *Sinai*, and pitched at *Kibroth-hattaavah*. And 'tis as plain that *Hazereth* lay without the Wilderness of *Paran*, at least more properly so called. For it being said, *Num.* 12. 16. that the *Israelites* removed from *Hazereth*, and Pitched in the Wilderness

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Vol. II. *ness of Paran*, this plainly implies, that *Hazereth* was not in the *Wilderness of Paran*, at least in the Sense it is there taken in.

III.
Of the Wil-
derness of
Paran.

To proceed to the *Wilderness of Paran* it self, there is frequent mention made of it in the Sacred History. The First Place is *Gen. 21. 21.* where we are informed, that *Ishmael* settled himself in this Wilderness, or Mountainous and less Fruitful and Inhabited Tract. Whence by the way it may be observ'd, that since we nowhere read, that the *Ishmaelites* went about to stop or molest the *Israelites* in their Marches, but suffered them to March thro' their Country quietly, they were probably more kindly Affected towards the *Israelites*, than the Descendants of *Edom* and *Esau*, particularly than the *Amalekites*. The *Wilderness of Paran* seems to have been a Name, taken in a larger and stricter Sense. In the larger Sense it seems to have denoted all the Desert and Mountainous Tract, lying between the *Wilderness of Shur* Westward or towards *Egypt*, and *Mount Seir* or the *Land of Edom* Eastward; between the *Land of Canaan* Northwards,

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wards, and the *Red Sea* Southwards. Vol. II.

And in this Sense it seems to have comprehended under it the *Wilderness of Sin*, and the *Wilderness of Sinai*, as also the adjoining Tract, wherein lay *Kibroth-hattaavah*, and *Hazereth*. And in the same Sense of it, is probably to be understood, *Deut. i. 19.* where it is said: *When we departed from Horeb, we went thro' all that Great and Terrible Wilderness, which you saw by the way of the Mountain of the Amorites, — and we came to Kadesh-Barnea.* Where by that *Great and Terrible Wilderness*, is probably to be understood the *Wilderness of Paran* in its larger acceptation. For in its stricter acceptation it seems not to have been so *Great and Terrible a Wilderness*, namely as it is taken to denote more peculiarly that part of the Desert of *Stony Arabia*, which lies between Mount *Sinai* and *Hazereth* to the West, and Mount *Seir* to the East. It remains only to observe further, that since we find a City in these Parts near the *Red Sea*, called *Pharan*; it may probably be supposed, that this gave Name to the adjacent Wilderness of *Paran* or *Pharan*.

SECT.

SECT. 5.

Of the Fourneyings of the Israelites from their leaving Kadish-barnea, to their coming to Kadesh in the Wilderness of Sin.

I.
Kadesh-
barnea, a
distinct
Place from
Kadesh in
the Wilder-
ness of Sin:

THE Israelites having by their Infidelity (as has been observed in the foregoing Section) provoked GOD to Swear, and so irrevocably to Decree, that none of them, that were then above Twenty Years of Age, should enter into Canaan, (save Joshua and Caleb) but should Die in the Wilderness; hereupon they were commanded by GOD (Num. 14. 25.) to turn and get them again into the Wilderness by the way of the Red Sea, Num. 14. 25. Accordingly Moses expressly tells us,

Dent.

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Deut. 2. 1—4. that the *Israelites* turned Vol. II.
and took their journey into the *Wilderness*, by the way of the *Red Sea*, as the *Lord* spake unto him: and they compassed *Mount Seir* many Days. And the *Lord* spake unto me, (adds *Moses*) saying, ye have compassed this Mountain long enough; turn you Northward. And command thou the People, saying: Ye are to pass thro' the Coast of your Brethren the Children of *Elaui* which dwell in *Seir*, &c. In the Book of *Numbers*, after that *Moses* has observed (*Chap. 14. 25.*) that God upon the Infidelity of the *Israelites* commanded them to turn and get them again into the *Wilderness*, by the way of the *Red Sea*, he do's not expressly take notice that they did so turn back, but in the Five following Chapters, viz. from *Chap. 15.* to *19.* inclusively, he proceeds to take notice of some Laws and Rites prescribed by God, and of the great Rebellion of *Korah* and his Companions. After which, *Chap. 20.* begins thus: Then came the Children of *Israel*, even the whole Congregation, into the Desert of *Zin*, in the First Month; and the People abode in *Kadesh*. By which

K Words

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Vol. II. Words is plainly implied (what is expressly said *Deut. 2. 1.* namely) that the People upon God's ordering them so to do, had departed from *Kadesh*, and turn'd back into the Wilderness; and that their Coming, here mentioned, *Numb. 20. 1.* unto *Kadesh*, is to be understood, either of their Second coming to the same *Kadesh* they had been at before, or else of their coming to another *Kadesh*, distinct from the former. The generality of Writers seem to be of the former Opinion, supposing whatever is said of *Kadesh* in the Journeys of the *Israelites*, to be understood of one and the same *Kadesh*. But the other Opinion seems to be much more agreeable to Truth, or the Sacred History. For herein are plainly distinguished Two different Places, both called by the Name of *Kadesh*; namely, one lying in, or adjoining to the Wilderness of *Paran*, which is mentioned *Num. 13. 26.* and the other lying in the Wilderness of *Zin*, and mentioned *Num. 20. 1.* and 33. 36.

That

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That these Two were distinct Places, one from the other, may I think be easily inferred from the description given of the South Coast of the Israelites in the Land of Canaan, Num.

34. 3, 4. and Josh. 15. 1, 3. In the former Place it is said of the South Coast of the Israelites in general: Your South quarter shall be from the Wilderness of Zin, along by the Coast of Edom: — and your border shall turn from the South to the Ascent of Akrabbim, and pass on to Zin; and the going forth thereof shall be from the South to Kadesh-barnea. And agreeably to the Directions here given by God, we are told in the other Place above cited, that the Lot of the Tribe of Judah, (to which fell the most Southern Part of the Land of Israel) was even to the border of Edom; the Wilderness of Zin Southward, was the uttermost part of the South Coast. And their South border went out to the South side to the Ascent of Akrabbim, and passed along to Zin, and ascended up on the South side unto Kadesh-barnea. In both which Places, as we have the Situation of the Wilderness of Zin plainly enough set

Vol. II.

II.

The First Argument for the Opinion here mention'd

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Vol. II. forth, so we have mention made of *Zin* (from which the *Wilderness of Zin* doubtless took its Name) and of *Kadesh-barnea*, as Two distinct Places; forasmuch as it is said in both Places, that the South border passed on to *Zin*, and ascended up unto *Kadesh-barnea*; whereby is plainly intimated that *Zin* and *Kadesh-barnea* lay at some distance one from the other, and so were distinct Places. But now *Kadesh-barnea* is the same with *Kadesh*, lying in or near the Wilderness of *Paran*; as is plain from comparing *Num.* 13. 26, &c. with *Deut.* 1. 19, &c. And *Zin*, which lay in the Wilderness of *Zin*, and from which the said Wilderness took its Name, is expressly said *Num.* 33. 36. to be the same, which is *Kadesh*, namely, that *Kadesh* which is mentioned in Scripture as lying in the Wilderness of *Zin*.

III. At *Kadesh-barnea*, or *Kadesh* near the Wilderness of *Paran*, it was that the Spy's returned from searching the Land of *Canaan* to *Moses*, and where they by reason of their Infidelity, brought upon themselves the Judgment of Wandering in the Deserts of

Arabia.

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Arabia, 'till they should have filled Vol. II.
up the Space of Forty Years from ~
their coming out of *Egypt*. But the
Israelites came not to *Kadesh* in the
Wilderness of *Zin*, till the last Year
of the said Forty, as may be inferred
from the Death of *Aaron*, mentioned
Num. 33. 38. And as 'tis probable,
that *Miriam* Died but a few Months
before *Aaron*, so 'tis certain that she
Died at *Kadesh* in the Wilderness of
Zin, it being expressly observed, *Num.*
20. 1. And in the following Verses
of this Chapter we have an account
of the Peoples murmuring again for
Water; whence the place was called
Meribah, *v.* 13. and (to distinguish
it from the Place so named afore,
and lying near *Rephidim*, and not
far from *Horeb*, *Exod.* 17. 1, &c.)
this is usually distinguished by the
Name of *Meribah-kadesh*, or the like,
as *Deut.* 32. 51. *Num.* 27. 14.

It will be proper here to consider IV.
Chap. 33. of the Book of *Numbers*: *Observati-*
where *Moses* professedly (as is evident *ons on Num.*
from *v.* 1, 2.) gives us an account 33.
of the Journies of the *Israelites*,
from their setting forth from *Rame-*
ses in *Egypt*, to their coming to *Abel-*

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Vol. II. *Shittim* near the River *Jordan*. As to the Encampments reckoned up in this Chapter, between *Rameses* and *Mount Sinai*, they agree well enough with them that are mentioned in the former Part of the *Mosaick History*, and in the foregoing Sections of this Chapter, and so there is no Difficulty in them. But as to the Encampments reckoned up *Num.* 33. 16—36, namely between that at *Mount Sinai*, and that in the Wilderness of *Zin*, there are several Difficulties. The said Encampments are thus mentioned by *Moses* (in short) *v.* 16, &c. And they removed from the Desert of *Sinai*, and pitched at *Kibroth-hattaavah*, then at *Hazereth*, then in *Rithmah*, then at *Rimmon-parez*, then in *Libnah*, then at *Rissah*, then in *Kehelathah*, then in *Mount Shapher*, then in *Haradah*, then in *Makbeloth*, then at *Tabath*, then at *Tarah*, then in *Mithkah*, then in *Hashmonah*, then at *Mosereth*, then in *Bene-jaakan*, then at *Hor-hagidgad*, then in *Jotbathah*, then at *Ebronah*, then at *Ezion-gaber*, then in the Wilderness of *Zin*, which is *Kadesh*. *Num.* 33. 16—36.

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In this account we find, that *Mo-* Vol. II.
ses do's no where expressly mention V.

the Encampment at *Kadesh-barnea*, *The En-*
campment
at Kadesh-
barnea not
specified in
Num. 33.
 whither the Spy's returned from searching the Land of *Canaan*. And therefore it can't be positively determined,

by what other Name, among those here mentioned, the said Encampment is denoted. However, since we are told *Num. 12. 16.* that the *People removed from Hazeroth, and pitched in the Wilderness of Paran*; hence it is very probable that the said Encampment at *Kadesh*, in the Wilderness of *Paran*, or *Kadesh-barnea*, is here denoted by some one or more of the Encampments, that are mentioned in the Three or Four next *Verses* after the Encampment at *Hazeroth*, that is, by some one or more of the Encampments mentioned *Num. 33. 18—22.* I say, by some one or more of these Encampments, because it not only plainly enough appears from *Num. 13.* but is expressly asserted *Deut. 1. 46.* that the *Israelites abode in Kadesh many Days*; (which must be understood of this *Kadesh*, as is afore observed) and therefore 'tis likely, that they made several

K 4

Move.

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Vol. II. Movements or New Encampments, during their stay in the Neighbourhood of this *Kadesh*; which may be the reason that *Moses* did not expressly mention their stay there, under the single and general Name of *Kadesh*, but denoted it by the several particular Names, whereby their several particular Encampments were distinguished one from the other.

VI. As for the Encampments, mentioned from *Num.* 33. 22. (or thereabout) to *v.* 36. they were probably such as were between the *Israelites* Decamping from *Kadesh-barnea*, and their Encamping at *Kadesh* in the Wilderness of *Zin*. None of these Encampments to *v.* 34. are mentioned any where else in Sacred Writ, except those contained *v.* 31 — 33. which are again mentioned *Dent.* 10. 6, 7. There is indeed some variation as to the very Names of the Encampments; which yet is not so great, but that it plainly enough appears, that the same Places are denoted respectively by the respective Names, tho' somewhat different. Thus it is not to be doubted but *Moseroth* (33. 31.) is the same with *Mosera*

Remarks as
to *Num.* 33.
31—33.
particularly
as to the
Names of
the Places
there men-
tioned.

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Mosera (*Dent.* 10. 6.) and *Jotba-* Vol. II.
thah (*Num.* 33. 33.) the same with
Jotbath (*Dent.* 10. 7.) And such
as have but little acquaintance with
the *Hebrew* Tongue, know that *Be-*
nejaakan in the former Place, is the
same with the *Children of Jaakan* in
the latter. And therefore, whereas
it is said in this latter Place, that the
Children of Israel took their Journey
from Beeroth of the Children of Jaakan,
the Word *Beeroth* (mentioned in
Deuteronomy, but not in *Numbers*)
denotes the particular Place among
the *Children of Jaakan*, where the
Israelites Encamped. The Word is
indeed rendred in all the Old Ver-
sions, as well as ours, as a Proper
Name; but it may be taken appel-
latively to denote *Wells*; and so im-
ports, that the *Israelites* Pitched by
the *Wells* belonging to the *Children*
of Jaakan: and this is the more pro-
bable, if we consider of what Value
Wells or Water was in those Desert
Places. As for what is rendred in
our Bible (*Num.* 33. 32, 33.) *Hor-*
bagidgad, the same is rendred in the
Septuagint Version, *Chaldee* Paraphrase,
and other Versions, the *Mount Gad-*
gad.

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Vol. II. *gad.* And hereto agrees the Old Hebrew Text, wherein it is Read *the Mount Gadgadab*; between which Name and *Gudgodab* (*Deut. 10. 7.*) there is no difference, but that of the Vowels, which is of no Weight. In short, the Names are all of them exactly the same in both Places of the *Hebrew Samaritan* or *Old-Hebrew* Text; which plainly decides the Matter, that by the said Names are denoted the same Encampments.

VII. But there still remains a greater Difficulty to be solved, which arises from Two of the said Encampments being mentioned, in a quite contrary order (*Deut. 10.*) to that wherein they are mentioned *Num. 33.* in this Chapter it is said, that the *Israelites departed from Moseroth, and pitched in Bene-jaakan*; but in *Deuteronomy* we Read (according to the present *Hebrew* Text and our Translation) that *the Children of Israel took their Journey from Beeroth of the Children of Jaakan to Moserah.* Several Criticks and Commentators have taken great Pains to reconcile these Texts; but they have but lost their Labour. Others have passed the Difficulty over, as too

Further Remarks as to the Different Order of the Encampments.

Fourneyings of the Israelites. 139

too Great for them. Others have Vol. II.
rightly guess'd, that the Difference
arose from some Mistakes of Transcribers; but then they have produced nothing to confirm their Guess. I say, these guess'd so *Rightly*, because the Matter may (I think) be put beyond Conjecture, by the Authority of the *Old-Hebrew* Text; according to which this Place in *Deuteronomy* is to be rendred thus, *And the Children of Israel went from Moserah, and pitched in Bene-jaakan*: which exactly agrees to the account of the Encampments, as set down *Num. 33. 31.* 'Tis true, that the Reading of the Common *Hebrew* Text is followed by all the Antient Versions; but this only shews, that the Mistake made in this Place of *Deuteronomy* by Transcribers, happen'd Early, I shall have occasion to speak more of it, under the next *Section*.

As for *Ezion gaber*, mentioned *Num. VIII. 33. 35, 36.* it frequently occurs in the Sacred History, and I shall speak more fully of it elsewhere. I shall only observe here, that it, and *Elath* mention'd with it, *Deut. 2. 8.* both lay

Of Ezion-gaber, and Elath.

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Vol. II. lay on the *Red Sea*, adjoyning to the South or South-East Part of Mount *Seir*, or the Land of *Edom*.

IX. I have already observed, that the Wilderness of *Zin* lay in the South-east of the Land of *Israel*, along the Coast of *Edom*, as is evident from *Num.* 34. 3, 4. and *Josh.* 15. 1, 3. I have also observed, that *Kadesh* lying in the Wilderness of *Zin* was in all probability different from *Kadesh* in the Wilderness of *Paran*. But it remains further to be considered, how the Wilderness of *Zin*, lay in respect to Mount *Seir* or the Land of *Edom*. The generality of Writers do indeed make it lie to the West of *Edom*, and the same with *Kadesh-barnea*. That it was not the same with *Kadesh-barnea*, but a Place distinct from it, the Reasons above alledged (*Sect.* 7. *Paragr.* 2, 3.) seem so clear to me, that I could not but readily dissent from the Opinion generally received. However there are some Expressions in the Sacred History which induced me for some time after, to look on the Encampment of the *Israelites* in the Wilderness of *Zin* to have been (according to

IX.
The Wilderness of *Zin* was probably situated on the North-East, or East of *Edom*.

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to the general Opinion) on the West Vol. II. of *Edom*. But upon further consideration I have been induced to recede still further from the common Opinion, and to think that more probable, which Places the Encampment of the *Israelites* in the Wilderness of *Zin* on the East side of *Edom*, as may be seen in the Map of the Journeys of the *Israelites*. The Chief Motive for altering my First Opinion herein was this. We Read *Deut.* 2. 3. that God said to *Moses*, *ye have compassed this Mountain (viz. Mount Seir, v. 1.) long enough: turn you Northward.* 'Tis plain from *Nam.* 33. 36. that the *Israelites* were then at *Ezion-gaber*. Now if the Encampment of the *Israelites* in the Wilderness of *Zin* (which was next after that at *Ezion-gaber*) was on the West or North-West of *Edom*, then the *Israelites* first Marched from *Ezion-gaber* Northward to the Wilderness of *Zin*, on the West of *Edom*, and then (being denied Passage thro' *Edom*) Marched back again Southwards towards *Ezion-gaber*, and so round the Land of *Edom* to the East side, but as it seems not only inconsistent with the
Divine

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Vol. II. Divine Wisdom, to order them to
 ~~~~~ March so far North on the West side  
 of *Edom*, only to come back again;  
 so it plainly contradicts the Reason of  
 the Orders being given to *turn North-*  
*ward*, namely because they had *com-*  
*passed Mount Seir long enough*. For  
 by their March, according to the  
 common Opinion, they were put  
 under a necessity of *Compassing it still*  
*longer*. Which absurdity, and some  
 other difficulties, are removed by sup-  
 posing the Encampment in the Wil-  
 derness of *Zin* to have been on the  
 East of *Edom*.

SECT.



SECT. 6.

*Of the Journeyings of the Israelites, from Kadesh in the Wilderness of Zin, to the Plains of Moab near Jordan.*

**B**OTH in *Num.* 20. 22—29. and *Num.* 33. 37, 38. we Read, that <sup>I. The Israelites En-</sup> the Israelites removed from Kadesh in <sup>camp in Mount Hor,</sup> the Wilderness of Zin, and pitched <sup>and there</sup> in Mount Hor, in the edge of the Land <sup>Aaron dies.</sup> of Edom; and that Aaron went up into Mount Hor, at the Commandment of the Lord, and died there, in the Fortieth Year after the Children of Israel were come out of the Land of Egypt, in the First Day of the Fifth Month. In *Num.* 20. 24. the Reason is expressed, why God would not permit Aaron to enter into Canaan, namely because ye rebelled against my Word at the Water of Meribah. Where that

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Vol. II. that by *Meribah* is to be understood *Meribah in Kadesh in the Wilderness of Zin*; and that by *ye* is to be understood more peculiarly *Moses and Aaron*, is evident from *Num. 27. 12.* *And the Lord said unto Moses: get thee up into this Mount Abarim, and see the Land which I have given unto the Children of Israel. And when thou hast seen it, thou also shall be gathered unto thy People, as Aaron thy Brother was gathered. For ye rebelled against my Commandment, in the Desert of Zin, in the strife of the Congregation, to Sanctify me at the Water before their Eyes: that is, the Water of Meribah in Kadesh in the Wilderness of Zin.* Whence we learn, that the occasion of *Moses and Aaron's* not entering into the Land of *Canaan* was one and the same.

II.  
Of Mount  
Hor.

'Tis expressly said in the Text, that *Mount Hor* was by the Coast (*Num. 20. 23.*) or by the edge of the Land of *Edom. Num. 33. 37.* And we are expressly told *Deut. 2. 12.* that the *Horims* dwelt in *Seir* before-time; and accordingly we Read *Gen. 14. 6.* that *Chedorlaomer* King of *Elam* with his Confederates smote  
the

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*the Horites in their Mount Seir.* Now Vol. II.  
whether the *Horites* took their Name  
from Mount *Hor*, or the Mount from  
them, can't be possibly determin'd.  
But since 'tis plain, that Places did  
at first take generally their Names  
from the *Inhabitants*, it seems not un-  
likely, that both the Tract or Coun-  
try afterward denoted by Mount *Seir*,  
and also the *Inhabitants* thereof, took  
the Names, one of Mount *Hor*, the  
other of the *Horims* or *Horites* from  
one *Hor*, of whom these were de-  
scended, and who in the more Early  
Ages of the World possessed this  
Tract: and that altho' in process of  
Time, the Name of Mount *Seir* came  
to be used to denote the said Tract,  
yet the Old Name of Mount *Hor* was  
preserved in that Part of it, where stood  
the Mountain here so called by *Moses*,  
and on which *Aaron* Died. Since it  
was the very next Encampment of the  
*Israelites*, after that in the Wilderness  
of *Zin*; and since by what has been  
before observed, it is probable that the  
Wilderness of *Zin* lay to the East or  
North East of *Edom*; hence it will  
follow, that Mount *Hor* must lie like-  
wise on the Eastern Coast of *Edom*.

L

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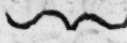


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Vol. II. It will be proper here to take notice of a great Difficulty, which arises concerning the Place of *Aaron's*

III. *The present Hebrew Text, Deut. 10. 6. corrupted, and the true Reading restored from the Samaritan Pentateuch.* Death and Burial, from comparing the Two forecited Places *Num. 20. 23—29. and 33. 37, 38.* with *Deut. 10. 6.* In both the Two former Places of the Book of *Numbers*, it is expressly said, that *Aaron* Died on the Top of Mount *Hor*; but in *Deut. 10. 6.* 'tis said, that *the Children of Israel took their Journey from Beeroth of the Children of Jaakan, to Mosera: there Aaron died, and there he was buried.* But it's clear enough from the account given us of the Encampments of the *Israelites* in *Num. 33.* that *Mosera* or *Moseroth*, v. 31. was a very different Encampment from that at Mount *Hor*, v. 37. Great Pains have been taken to reconcile these Texts, one with the other; but all hath been only lost Labour. For it is plain from the *Hebrew-Samaritan* Text, that *Deut. 10. 6. 7.* is extremely corrupted by the mistake of Transcribers. I have above shewn the true Ancient Reading of the former Part of v. 6. I shall now here set down the whole Passage as it still stands

## *Journeyings of the Israelites.* 147

stands, rightly preserved, in the He-<sup>Vol. II.</sup>  
brew-Samaritan or Old Hebrew Text;  which in English runs thus: *The Children of Israel took their Journey from Moseroth, and pitched in Bene-jaakan (or, among the Children of Jaakan.) Thence they took their journey, and pitched at Gidgad (or Hagidgad.) Thence they took their journey, and pitched in Jotbatha, a Land of Brooks of Waters. Thence they took their journey, and pitched at Ebronah. Thence they took their journey, and pitched at Ezion-gaber. Thence they took their journey, and pitched in the Desart of Zin, which is Kadesh. Thence they took their journey, and pitched in Mount Hor. And there Aaron died, and was buried; and Eleazar his Son ministred in the Priests Office in his stead. At that time the Lord separated the Tribe of Levi, &c.* Thus stands the Hebrew Samaritan Text in the forementioned Place of *Deut.* 10. 6, 7. which as it exactly agrees with the Order of the Encampments mentioned *Num.* 33. 31--38. so it is not to be doubted, but it is therefore the True Antient Reading; and that the present Reading in the Hebrew Chaldaick or common Hebrew Text has arisen from some mistake in Transcribers, or other Accident.

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Vol. II.

IV.  
Other Encampments  
of the Israelites.

The Israelites Decamping from Mount *Hor*, continued their March round Mount *Seir*, and pitched (as we read *Num. 33. 41, &c.*) in *Zalmonah*, then in *Paran*, and then in *Oboth*. And *Num. 21. 4—10.* we Read, that between their Decamping from Mount *Hor*, and Encamping at *Oboth*, the Soul of the People was much discouraged because of the Way; insomuch that they spake against God and against *Moses*. Whereupon the Lord sent Fiery Serpents among them, and they bit them, and many of them died. But upon their confessing their Sin, and *Moses* Praying for them, God ordered a Serpent of Brass to be made, and put on a Pole, (supposed to Prefigure the Cross of our Blessed Saviour, who has Delivered Mankind from the Old Serpent,) and it came to pass that if a Serpent had bitten any Man, when he beheld (or, looked up upon) the Serpent of Brass, he lived.

V. Departing from *Oboth*, the Israelites Encamped at *Ije-abarim*, in the border of *Moab*, (*Num. 33. 44.*) in the Wilderness that is before *Moab*, toward the Sun-rising, *Num. 21. 11.* And

Another E-  
mendation  
of the Pre-  
sent He-  
brew Text.



## *Journeyings of the Israelites.* 149

And what Moses saith *Dent. 2. 9.* Vol. II.  
*The Lord said unto me; Distress not*  
*the Moabites, neither contend with*  
*them in Battle: for I have not given*  
*thee of their Land for a Possession, but*  
*I have given Ar to the Children of Lot*  
*for a Possession: this whole passage*  
 immediately follows in the *Hebrew-*  
*Samaritan Text*, that which is above  
 cited from *Num. 21. 11.* and 'tis  
 very likely, that it was Originally  
 inserted here, being very apposite;  
 tho' it is omitted in the common *He-*  
*brew Text.*

From *Ije-abarim* the *Israelites* re-  
 moved (more Northward) and pitch-  
 ed in the Valley of Zered, *Num. 21.*  
 12. The same may be otherwise ren-  
 dred, the Brook Zered, and so it is  
 actually rendred in our Translation,  
*Dent. 2. 13.* Indeed it is very like-  
 ly, that in the Valley of Zered there  
 might be a Brook, which therefore  
 went by the same Name. Moses par-  
 ticularly remarks, *Dent. 2. 14, &c.*  
 that the space in which the *Israelites*  
 came from Kadesh-barnea, until they  
 were come over the Brook Zered, was  
 thirty and eight Years; and that in  
 that time all the Generation of the Men

VI.  
 Of the Val-  
 ley of Ze-  
 red, and a-  
 nother E-  
 mendation  
 of the pre-  
 sent He-  
 brew Text.

# 150 *The Geography of the O. T.*

Vol. II. of War (i. e. all from Twenty Years Old, and upward, Num. 14. 29.) was wasted out (i. e. Dead) from among the Host, as the Lord swore unto them, Num. 14. 28—35. And when all the Men of War were thus consumed and dead, then the Lord spake unto Moses, saying: Thou art to pass over thro' Ar, the coast of Moab, this Day. And when thou comest nigh over against the Children of Ammon distress them not, nor meddle with them: for I will not give thee of their Land any Possession, because I have given it unto the Children of Lot for a Possession. Now tho' we meet with nothing of this Num. 21. 12. in the Present common Hebrew Text; yet we have all the Passage inserted there, in the Old Hebrew Text, as spoken by God to the Israelites, during their Encampment in the Valley of Zered. And this Place was very proper, for this Charge to be given to the Israelites; because they were now drawing nigh to the Confines of the Children of Ammon, as soon as they were pass'd over the River Aornn. But at the same time God tells them, that he had given into their Hand Sihon the King

## Journeys of the Israelites. 151

King of the Amorites and his Land, Vol. II.

Deut. 2. 24. Accordingly we are told Num. 21. 13. that the Israelites removed from the Valley of Zered, and pitched on the other side of Amon, which is in the Wilderness, that comes out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites.

Whereas Moses in the forecited VII. Num. 21. 12, 13. saith, that the Israelites removed from Ije-abarim, and pitched in the Valley of Zered; and from thence they removed, and pitched on the other side of Arnon; there is no mention made expressly of these Encampments in Num. 33. but at v. 45. of this Chapter, it is said, that they removed from Iim, (which is the same, as Ije-abarim, as appears from v. 44.) and pitched in Dibon-Gad. Now Dibon-Gad here mentioned being very probably the same with Dibon, which is said Num. 32. 34. to be Built (i. e. Rebuilt) by Gad; and this lying on the other side of Arnon; hence it seems plain, that this v. 45. of Num. 33. brings us much to the same Place, as Num. 21. 13.

L 4

From



# I 52 *The Geography of the O. T.*

Vol. II. From *Dibon-Gad* we Read *Num.*

VIII.  
The last Encampment  
of the Israelites on  
the East of  
Jordan,  
mention'd  
by Moses.

33. 46. that the *Israelites* removed, and pitched in *Almon-diblathaim*, only mention'd in this Place of Scripture. Thence they removed and pitched in the *Mountains of Abarim*, before *Nebo*. And they departed from the *Mountains of Abarim*, and pitched in the *Plains of Moab*, by *Jordan* near *Jericho*. And they pitched by *Jordan*, (after such a manner, that their Camp extended) from *Beth-jesimoth* unto *Abel-shittim*, both these Places being situated in the *Plains of Moab*. And so ends the account given us *Num. 33.* by *Moses* of the several Encampments of the *Israelites*, from their setting forth from *Rameses* in *Egypt*, to their Encamping by *Jordan*.

IX.  
Of the  
Mountains  
Abarim,  
Mount *Nebo*  
and  
*Pisgah*.

The *Mountains of Abarim* were a ridge of Mountains or Hills, between the River *Arnon* and the River *Jordan*. One Part of these Mountains was distinguished by the Name of Mount *Nebo*, as may be plainly infer'd from *Dent. 32. 49.* where we Read that God said unto *Moses*, get thee up into this Mountain *Abarim*, unto Mount *Nebo*, which is in the Land of *Moab* over against *Jericho*. From this Place compared with *Num.*

33. 47.

## *Journeyings of the Israelites.* 153

33. 47. as it is plain that the Moun- Vol. II.  
tains of *Abarim* extended a great way  
between the Rivers *Arnon* and *Jor-  
dan*; so it is evident from it alone,  
that *Nebo* was a Part of the Moun-  
tain *Abarim*, lying near to *Jordan* and  
over against *Jericho*. And if we com-  
pare herewith also *Deut.* 34. 1. where  
it is said, that *Moses went up from  
the Plains of Moab unto the Moun-  
tain of Nebo, to the top of Pisgah  
that is over against Jericho*; it will  
hence follow, that *Nebo* and *Pisgah*  
were one and the same Mountain;  
and that if there was any distinction  
between the Names, it was probably  
this, either that the Top of the Moun-  
tain, was more peculiarly called *Pis-  
gah*, or else some other part of it  
where were Steps cut out to go up it.  
For the Word being derived from a  
Root or Primitive, denoting to ele-  
vate or raise up, is therefore capable  
to denote it self the *Summity* or *Top*,  
as being the most *Elevated* part of an  
Hill or Mountain. But on the other  
hand *Eusebius* has observed, that by  
*Aquila*, who Translated the Bible in-  
to *Greek*, the *Hebrew* Word *Pisgah*,  
is all along rendred by a *Greek* Word,  
signi-

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Vol. II. signifying *cut out*; and that the Seventy Interpreters do likewise in some Places render it after the same manner. Whence some conjecture that there were, in one part of Mount *Nebo*, Steps *cut out*, so as that one might go up it with the less difficulty; and that this part was more properly denoted by *Pisgah*. *Eusebius* and *Jerom* tell us, that some part of this ridge of Mountains, as was seen as one went up from *Licias* to *Esbis* or *Heshbon*, did retain the old Name of *Abarim* in their time. They tell us also, that the part peculiarly called Mount *Nebo*, was over against *Jericho*, not far from *Jordan*, and Six Miles from *Esbis* to the West. And as there was a City in the Tribe of *Reuben* called *Nebo*, probably from this Mountain; so there was also a City of the *Amorites* called *Pisgah*, as the same Writers tell us: tho' in the Bible no City occurs simply under that Name, but with an addition; as *Ashdath-Pisgah* mentioned *Joshua* 13. 20. among the Cities of the Tribe of *Reuben*; and so doubtless the same denoted under the simple Name *Pisgah*, by the forementioned Writers; who



## *Journeyings of the Israelites.* 155

who further add, that the Country Vol. II.  
thereabout was also called *Pisgab*.

In what sense the Plains, wherein  
the *Israelites* are abovesaid to pitch, <sup>X.</sup>  
when they removed from the Moun- <sup>of Beth-jesimoth.</sup>  
tains of *Abarim*, are there and else-  
where in Scripture called the *Plains*  
of *Moab*, shall be shewn in the fol-  
lowing Chapter, §. 14. *Beth-jesimoth*,  
to which the Camp of the *Israelites*  
extended on one side; was a City of  
these Parts, given afterwards to the  
Tribe of *Reuben*. It is mentioned  
*Josh. 12. 3.* as lying in the South  
border of the Kingdom of *Sihon*:  
not far from the Salt or Dead Sea.  
*Eusebius* mentions a Place under the  
Name of *Bethsimuth*, (which proba-  
bly is the same with this *Bethjesi-*  
*moth*) lying on the East of *Jordan*,  
about Ten Miles from *Jericho*, to-  
wards the South.

*Abel Shittim*, to which the Camp <sup>XI.</sup>  
of the *Israelites* extended on the other <sup>of Abel-</sup>  
side, is never mentioned in Scripture, <sup>Shittim and</sup>  
but in this Place; at least under this <sup>Shittim.</sup>  
very name. Indeed it was in all  
likelihood no other Place, than what  
is called *Shittim*, *Num. 25. 1. Josh. 2.*  
*1. and 3. 1.* At most, the difference  
was

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Vol. II. was only this, that *Shittim* was the Place, and *Abel-shittim* the Valley or Plain adjoyning to it. Hence for *Abel-shittim* in the Text of our Bible, *Num.* 33. 49. is put in the Margin, *the Plain of Shittim*. And of the *Valley of Shittim* we have particular mention made, *Joel* 3. 18. However the Word *Abel* denoting in the *Hebrew* Tongue *Mourning*, others rather think this Place to be called here *Abel-shittim*, in respect of the Great *Lamentation* made here by the *Israelites*, on behalf of the great Number of their Brethren, that died here, some being by Gods particular Command Hang'd, others Slain, and others Dying of the Plague, to the Number of Twenty Four Thousand; and this for their Great Wickedness in committing *Whoredom with the Daughters of Moab*; and in joining themselves unto *Baal-peor*, eating of the Sacrifices offered to the Idol Gods of the Country, and bowing down to them. *Num.* 25. 1-9. We have also mention made of *Shittim*, *Josh.* 2. 1. and 3. 1. as the Place from whence *Joshua* sent the Two Spy's to *Jericho*, and from which they Decamped, in order to Encamp  
close

## Journeyings of the Israelites. 157

close by the River *Jordan*, when they Vol. II.  
were about to pass over that River. ~~~~~

From which, and what has been afore observed both from Scripture and *Eusebius* concerning the Situation of *Bethjesimoth*, it seems plainly enough to follow, that of the Two Places, between which the *Israelites* are said *Num.* 33. 49. to Encamp, namely *Bethjesimoth* and *Abel-shittim*, the former lay to the South, and the latter to the North of the Camp; quite contrary to the Position assigned them by some *Geographers*. Some are of Opinion, that in the Neighbourhood of this Place called *Shittim*, there grew a great deal of the sort of Wood, called in Scripture *Shittim-Wood*, and of which the Ark was made, *Exod.* 25. 5--10, &c.

It remains now, before we conclude this Chapter, only to take notice of the several Movements or Encampments, mention'd *Num.* 21. 11---20, &c. and to adjust them to the other account given *Num.* 33. 44---49. In v. 11. of the former Chapter, and in v. 44. of the latter, we have mention made of *Ije-abarim*, lying in the borders of Moab, and more parti-

XII.  
The Harmony  
between  
*Num.* 21.  
11--20.  
and *Num.*  
33. 44--49.  
shewn.



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Vol. II. particularly lying in the Wilderness, which is before Moab towards the Sun-rising. In Num. 21. 12, 13. we Read, that the Israelites removed from Ije-abarim, and pitched in the Valley of Zered, and then on the other side of Arnon: and Num. 33. 45. we read, that they removed from Iim (or Ije-abarim) and pitched in Dibon-gad. Now this Place (as has been afore observed) lying on the other side of Arnon, and being mentioned Num. 21. 30. as the utmost City of the Kingdom of Sihon Southward, or towards Arnon; hence it is very probable, that here it was that the Israelites first Encamped, after they had crossed the River Arnon. In Num. 21. 16---20. we read, that from thence (viz. from the other side of Arnon, which is in the Wilderness that comes out of the Coasts of the Amorites, v. 13. the Israelites went to Beer; which that it lay within the aforesaid Wilderness, is evident from what follows v. 18. For there 'tis said, that from the Wilderness they went to Matarah; which Place

## Journeyings of the Israelites. 159

Place *Eusebius* tells us lay (a) upon Vol. II. or in the *Arnon*, (whereby he understands the *Rock* or *Rocky Tract* so called, not the *River*) at Twelve Miles distance from *Medeba* towards the East. Hence the *Israelites* removed to *Nahaliel*, and thence to *Bamoth*, and from *Bamoth* to the Valley that is in the Country of *Moab* to the Top of *Pisgah*, which looks toward *Jeshimon*, or the *Wilderness*. And in *Num.* 22. 1. we read, that the Children of *Israel* set forwards, and pitched in the Plains of *Moab*, on this (i. e. the East) side of *Jordan* by *Jericho*. Now this Encampment, as it is the last (mentioned in any other Chapter) of them that were made in the Life of *Moses*, so it is apparently the same with the last Encampment mentioned *Num.* 33. that being also said v. 48. to be in the Plains of *Moab*, by *Jordan* near *Jericho*. In short therefore, the En-

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(a) *עֵין תְּבַאֲרֵי* *Agar*, which *Jerom* renders in *Arnone*, which will not agree to the *River Arnon*, but agrees very well to the *Rock* or *Rocky Tract* so called, and which is only taken notice of, either by *Eusebius* or *Jerom*, under the Word *Arnon*.

camp-

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Vol. II. *campment on the other side of Arnon,*  
*Num. 21. 13.* being probably the  
 same, which is more particularly  
 specified *Num. 33. 45.* by the En-  
 campment there said to be at *Dibon-*  
*gad*; and the last Encampment men-  
 tioned *Num. 22. 1.* agreeing very  
 well with the last Encampment men-  
 tioned *Num. 33. 48.* as being both  
 said to be *in the Plains of Moab by*  
*Jordan*; hence it follows, that the  
 intermediate Encampments both in  
 the one and the other Places must  
 have been between the Two Encamp-  
 ments already mentioned, *viz.* be-  
 tween the Rivers *Arnon* and *Jordan*,  
 or more particularly between *Dibon-*  
*gad* and the *Plains of Moab by Jor-*  
*dan over against Jericho.* Certainly  
 to determine the order of these inter-  
 mediate Encampments, is impossible  
 in respect of the short account we  
 have of them in both Places of Scrip-  
 ture. What seems to be probable in  
 the Matter, is this. That the *Israe-*  
*lites* having crossed the River *Arnon*,  
 first Encamp'd at *Dibon-gad*, lying  
 in the Wilderness; then at *Beer*, *i. e.*  
*the Well*, which God was pleased to  
 discover to them, being in a great  
 streight



## Journeyings of the Israelites. 161

streight for Water in that Wilder- Vol. II.

ness; then at *Almon-diblathaim*, lying in the edge of the same Wilderness; then at *Mattanah*; then at *Nahaliel*, a Word which taken appellatively denotes *the Rivers or Brooks of God*; and so perhaps Named, because here the *Israelites* began to meet with a Country better Water'd than they had done in their Journey's hitherto, namely Watered with several Rivulets or Streams issuing from the Neighbouring Mountains, and running into the River *Arnon* or the River *Jordan*. From *Nahaliel* the *Israelites* Decamping, they seem to have Encamped next in the Mountainous Tract of *Abarim*, and in this Tract to have had Two particular Encampments, one at *Bamoth* (which probably enough may be the same Place with that called, *Josh. 13. 17. Bamoth-baal*, or the *High Places of Baal*) and the other afterwards nearer *Jordan*, at that part (or parts) of the Mountains of *Abarim*, which was particularly called *Nebo* and *Pisgah*. Hence they moved, and Encamped in the Plains of Moab, between *Beth-jeshimoth* and *Abelshittim*, which is

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the

## 162 *The Geography of the O. T.*

Vol. II. the last Encampment mentioned in either of the Chapters we are speaking of, or in the whole *Mosaick* History, as being the last made during the Life of *Moses*.

To conclude this Chapter concerning the Encampments of the *Israelites*. From comparing *Num.* 33. with other Chapters, where some of the Journeys of the *Israelites* are taken notice of, it seems very probable, that tho' in *Num.* 33. *Moses* professes to give an account of the Journeys of the *Israelites*; yet he is not thereby to be understood, as if he there designed to give an account of all the particular Places, where they made any halt or stay, only for a single Night or Day, or the like; but only of such Places, where they *Encamped*, *i. e.* staid for some considerable Time. And thus I have gone thro' what I Judg'd requisite to observe concerning the Journeys of the *Israelites* from *Rameses* in the Land of *Egypt*, to the East side of the River *Jordan*, during the Life of *Moses*.

CHAP

P.





A MAP  
 Shewing the Divisions of the  
**HOLY LAND,**  
 among the Twelve Tribes  
 of ISRAEL, and more remarkable  
 Places mentioned  
 in the Books of Joshua & Judges.

Place this Map before  
 Ch. 3. Vol. 2.

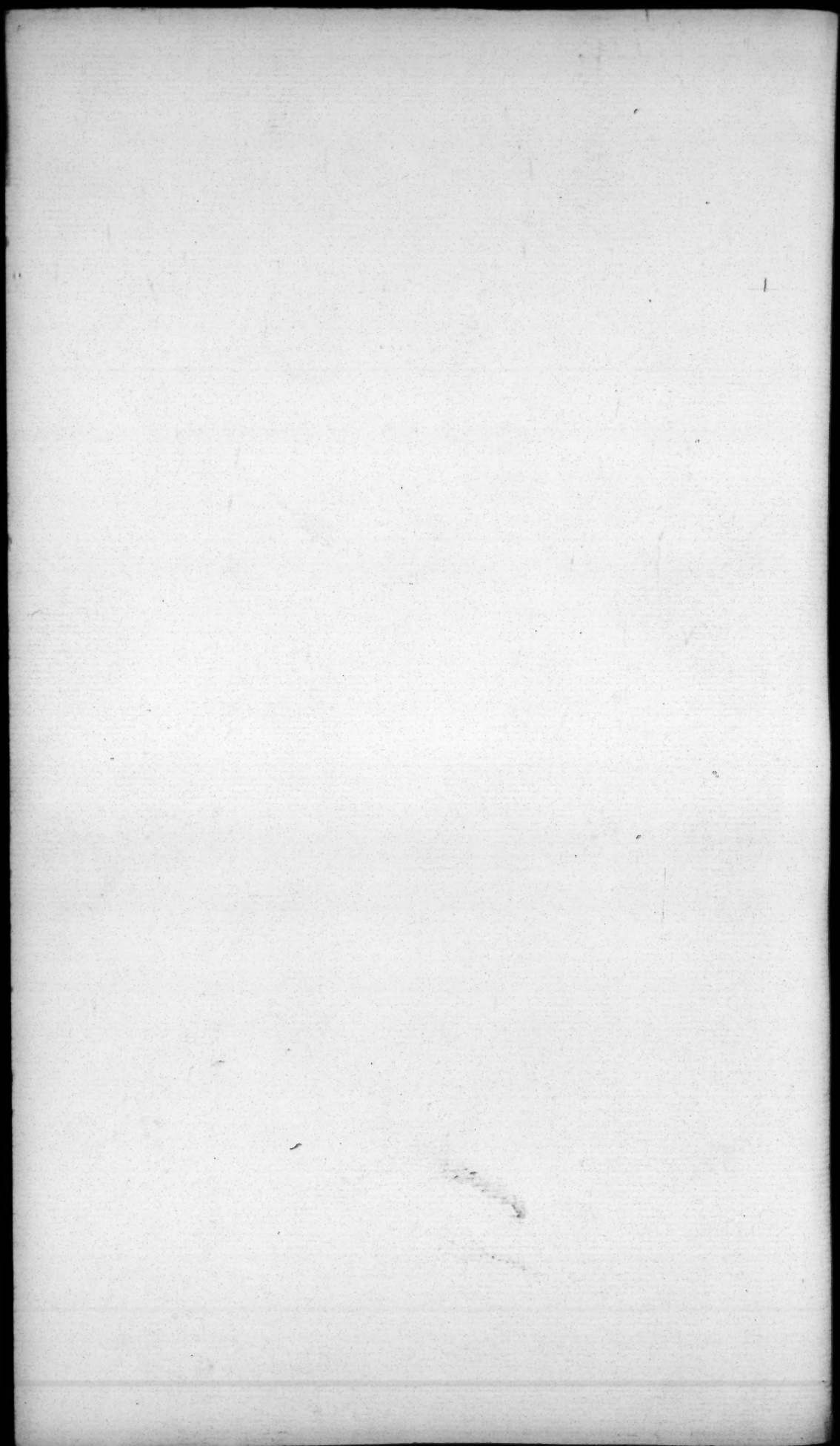
THE

Acho now Acri, by the  
 Greeks called Ptolemais

Mount Carmel

THE GREAT







### CH A P. III.

*Of the Country beyond Jordan, i. e. on the East of Jordan, which was divided by Moses, between the Two Tribes of Reuben and Gad, and one half of the Tribe of Manasseh.*

**T**HE Israelites having Subdued <sup>I.</sup> *Sihon and Og, the Two Kings* <sup>The Coun- try beyond</sup> *of the Amorites, beyond or* <sup>Jordan, by</sup> *on the East of Jordan, Moses divi-* <sup>whom pos- sess'd suc- cessively.</sup> *ded their Country, (from its Situa- tion in respect of the Land of Canaan, called by the Greeks Peræa, i. e. the Country beyond Jordan) between the Two Tribes of Reuben and Gad, and one half of the Tribe of Ma-*  
M 2 *nasseh.*

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Vol. II. *nasseh.* And because it will be of  
 ~~~~~ good use for the clearer understanding  
 of the Sacred History, I shall
 briefly premise here a short Account
 of the several Masters, under whom
 these Countries successively were, as
 far forth as may be gathered from
 Scripture; and so shall have oppor-
 tunity to take notice by the way of
 the Lands of *Moab* and *Ammon*.

II. I have in my former Volume of
 the *Geography of the Old Testament*,
 observed, that it is generally agreed,
 that upon the first Plantation of the
 Earth, after the Floud, as great part
 of *Mesopotamia* and the adjoining
 Parts of what was called by the *Greeks*
 and *Latins Syria*, fell to the Lot and
 Possession of *Aram*, one of the Sons
 of *Sem*; so *Uz*, one of the Sons of
Aram, settled himself in the parts of
Syria about *Damascus*; and so these
 parts beyond *Jordan*, of which we
 are now Speaking, were probably at
 first possess'd by the Descendents of
Uz. Whence it is (I think) most
 probably thought by many Antient
 as well as Modern Writers, that the
Land of Uz mentioned in the Book
 of *Job*, is to be understood of the
 Coun-

First, as is
 probable, by
 the Descen-
 dents of *Uz*.

Of the Country beyond Jord. 165

Country lying Originally, between Vol. II.
Damascus to the North, and the
Plantation of *Cush* or *Arabia* to the
South, and the Land of *Canaan* to
the West, and *Arabia Deserta* to the
East.

But be this as it will, in process of
time, namely at the time when *A-*
braham first Sojourned in the Land
of *Canaan*; we find that this Coun-
try was possessed by the *Rephaim*,
Zuzim or *Zamzummin*, and the *E-*
mims; Names, which all of them
import Men of more than (a) or-
dinary Strength, and of a (a) Gi-
gantick Race. It is conjectured,
that these were not Descendents of
Uz aforementioned; but some who
were of another Breed, and perhaps
of the *Anakims* and the *Rephaims*
among the *Canaanites*; who as being
Neighbours might easily invade the
Descendents of *Uz*, and dispossessing
them, the Original Planters or Ma-
sters might seize on their Country
for themselves. This Opinion re-

III.

Then by the
Rephain,
Zurim, and
Emims.

(a) See Deut. 2. 10, 11, 20, 21.

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Vol. II. ceives strength from its being said, that Og was of the *Rephaim* (*Dent.* 3. 11.) and from his being reckon'd nevertheless One of the *Two Kings* of the *Amorites*, v. 8. of the same Chapter. But whencesoever they were Descended, and how strong soever they might have been formerly, yet it seems they were not able to withstand the Forces of *Chedorlaomer* King of *Elam*; who with his Confederates bringing an Army into these parts, Smote (as we read *Gen.* 14. 5.) the *Rephaims* in *Ashteroth Karnaim*, and the *Zuzims* in *Ham*, and the *Emims* in *Shaveh Kiriathaim*.

IV.
Of *Ashteroth-Karnaim*, a City of the *Rephaim*.

As to the *Ashteroth Karnaim*, it was in all likelihood the same with *Ashtaroth*, mentioned *Josh.* 13. 12. as one of the Capital Cities of Og King of *Baschan*, and again v. 31. as given by *Moses* to the Half Tribe of *Manasseh*. The Word *Karnaim* denotes in the *Hebrew* Tongue *Two-horn'd*; whence some suppose this City to have been so called, as standing upon *Two Hills*, or built so as to resemble *Two Horns*; but it seems more probable, that as *Ashtaroth* was an Idol much Worshipped in those Times and Parts,

(as

Of the Country beyond Jord. 167

(as appears from *Judg.* 2. 13. and *Vol. II.*
1 Kings 11. 5.) and that by the
 said Name was denoted the *Moon*,
 so by *Carnaim* is denoted the usual
 way of Picturing the *Moon* with
Two Horns. And it is very probable,
 that from the Worship paid there to
 this Idol, the Place came to be de-
 noted by the Name of *Ashtaroth-Car-*
naim, and simply *Ashtaroth*, or simply
Carnaim, as *1 Maccab.* 5. 26, 43, 44.
 which last Name is somewhat altered
 into *Carnion*, *2 Maccab.* 12. 21—26.
 And agreeably hereto *Jerom* tells
 us, it was called *Carnea* in his Time,
 and was a considerable Town, lying
 Six Miles from *Adra* or *Edrew*; and
 that there was shewn the House,
 wherein *Job* Dwelt.

As for the Word, which in our
English and some Old Translations is
 rendred in *Ham*, as the proper Name
 of a Place; the same is by the Seven-
 ty Interpreters, and in other Old Ver-
 sions rendred as an Appellative, *with*
them: whereby is denoted accord-
 ing to the meaning of such Inter-
 preters, that *Chedorlaomer* smote the
Rehphaims, and together *with them* also
 the *Zuzims*. There being no men-

V.
 Of Ham, a
 City of the
 Zuzims.

Vol. II. tion made, in any other part of Scripture, of such a Place as *Ham*, at least lying in these parts, there is no room left but for bare Conjecture concerning the *Ham* here mentioned, supposing it to be the proper Name of a Place. We learn from Scripture, that the Country of the *Zuzims* was afterwards possess'd by the *Ammonites*; and since it is likely, that this *Ham* was the Chief City of the *Zuzims*, it might possibly be the same, that was afterwards the Chief City of the *Ammonites*, called in Scripture *Rabbah*, and afterwards in Greek and Latin Writers *Philadelphia*. And this may be the more likely, forasmuch as *Rabbah* do's literally denote only the Great City; and therefore the more Proper and Peculiar Name of the said *Rabbah* of the Children of *Ammon* might be *Ham*; of which more by and by. §. 12.

VI. *Shaveh-Kiriathaim*, where the *Enims* were smitten by *Chedorlaomer*, may otherwise (as is observed in the Margin of our Bible) be Translated the Plain of *Kiriathaim*. And of such a City we read *Num.* 32. 37. and *Josh.* 13. 19. as belonging to the Tribe

Of Shaveh-
Kiriathaim
among the
Enims.

Of the Country beyond Jord. 169

Tribe of *Reuben*, and Built (*i. e.* Re-Vol. II. built) by the *Reubenites*. Which City since it lay in the Country (formerly) of the *Emims*, there is no reason why it should not be looked on to be the same with *Kiriathaim*, in the Plains whereof the *Emims* were Overthrown by the Army of *Chedorlaomer*. That the Country of the *Emims* was in process of Time Inhabited partly by the Tribe of *Reuben*, will appear from what follows.

For the Country beyond *Jordan* being thus Depopulated, by the Great Overthrow given to the several aforementioned Inhabitants thereof, the *Rephaims*, *Zuzims*, and *Emims*, by the Victorious Army of *Chedorlaomer*; and also by the great Numbers of them, that were (as is probably inferr'd from *Gen. 14. 14.*) carried away Captive: hereupon the Descendants of *Lot*, the *Moabites* and *Ammonites*, found it no difficult matter to settle themselves in these parts. Accordingly we read *Deut. 2. 9, 10.* that the *Moabites* possess'd the Country, wherein the *Emims* dwelt in times past; and in like manner we read

VII.
The Moabites and Ammonites possess'd themselves of the Country (formerly) of the *Emims* and *Zuzims*.

Vol. II. v. 19, 20. that the *Ammonites* possessed the Country, wherein the *Zamzumims* (or *Zuzims*) dwelt in old time.

VIII.
The Country
of the Re-
phaim not
possessed by
the Moa-
bites or
Ammo-
nites.

As for the *Rephaims*, the River *Jabbok* seems to have been the Boundary between them and the *Zamzumims*; and it do's not appear from the Sacred History, that the Country of the *Rephaims* was ever possess'd by the Descendents of *Lot*. On the contrary, it being particularly observed *Dent. 3. 11.* that *Og* the King of *Bashan* was of the Remnant of the *Rephaims* (for that is the Hebrew Word in this place, which in our Translation is rendred *Giants*) it is very probable, that the *Rephaim*, notwithstanding the overthrow they received from *Chedorlaomer*, stood their Ground so well as not to be dispossest'd of their Country by any of their Neighbours; but still kept up their Kingdom, under a King of their own Nation, to the Time that the *Israelites* Invaded them, and by the Divine Assistance Conquered, and quite put an end to their Kingdom. And this is confirmed by what we read *Judg. 11. 13.* for there we find the King of the *Ammonites* laying to the

Of the Country beyond Jord. 171

the Charge of the *Israelites*, that they took away his Land, when they came out of Egypt, from Arnon even unto Jabbok and unto Jordan. Whence it may be fairly inferr'd, that the *Ammonites* had possessed nothing or very little on the North of Jabbok, or of the Kingdom of Og. For had they ever been possessed of the Country North of Jabbok, they might have as well charged the *Israelites* with taking that from them, as with taking from them, what lay between Jabbok and Arnon.

From this Passage of Scripture Judg. 11. 13. there arises some Difficulty, viz. In what Sense the King of the *Ammonites*, speaking of the Country from Arnon even unto Jabbok, could call it *His Land*; (for his Words are, *Israel took away my Land, from Arnon even unto Jabbok; and unto Jordan;*) since it is certain from Scripture, that a Great part of it, namely to the South, or towards Arnon, was formerly Inhabited by the *Moabites*; and so the Claim thereof belonged to them, not to the *Ammonites*. (And this seems to be particularly referr'd to by *Jephthah* in his Answer

IX.

A Difficulty arising from Judg.

11. 13. how solved by some.

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Vol. II. Answer to the Message of the King of *Ammon*, where he puts this Question to him, *Judg. 11. 25. And now art thou any thing better than Balack, the Son of Zippor, King of Moab? Did he ever strive against Israel, or did he ever fight against them?*) Now to solve this Difficulty, some have conjectured, that the *Moabites* either formerly had been, or then were Tributary to the *Ammonites*; and so the King of the *Ammonites* might upon that consideration lay claim, to what belonged to the *Moabites* as belonging to him. Others suppose the King of the *Ammonites* to have used the foremention'd expression, on account of the near Alliance and Confederacy there was all along between these Two Branches of *Lot's* Posterity, the *Moabites* and *Ammonites*; on consideration of which the King of the *Ammonites* might look on what belonged to his Confederates the *Moabites*, as belonging in some sense to *Him*.

X. But perhaps there is no need of supposing any other than a Literal Meaning in the foremention'd expression; forasmuch as what formerly be-

How to be solved otherwise, and more probably.

Of the Land of the Ammo. 173

belonged to the *Ammonites*, and was Vol. II.
taken from them by the *Amorites*,
and so came to the *Israelites*, might
Literally reach from *Arnon* unto *Jab-*
bok, and unto *Jordan*; just as (or
at least, much as) the *Tribe of Gad*
is supposed to have done, according
to the Situation of it described in the
Map hereunto belonging. For it is
not improbable, but that upon the
Conquest of *Sihon*, *Moses* in dividing
his Kingdom between the Tribes of
Gad and *Reuben*, might have some
regard to the Old Division of the
Country between the *Moabites* and
Ammonites; so as to assign to the
Reubenites, what had formerly belon-
ged to the *Moabites*; and to the *Ga-*
dites, what had formerly belonged
to the *Ammonites*; at least, as to the
Main of each Country.

Now besides what the Descendents
of *Lot* possessed formerly between
Arnon, and *Jabbok*, and *Jordan*; they
were also possess'd of Two other
Tracts. The *Ammonites* enjoyed a
considerable Tract more to the East,
and beyond the Hills that bounded
the Eastern part of the Country be-
yond *Jordan*. And tho' they were dis-

XI.

The Tract
called in
Scripture,
the Land of
the Am-
monites.

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Vol. II. dispossess'd of what lay on the West of these Hills by the *Ammonites*, yet they still kept their ground, in what lay on the East of these Hills; which therefore is that which is in Scripture called the Land of the Children of *Ammon*. Indeed these Hills seem to have been the Barrier, which stopp'd the *Amorites* from invading the rest of the Country, possess'd by the *Ammonites* on the East side of these Hills: and hence probably it is, that 'tis expressly observed *Num.* 21. 24. that the Border of the Children of *Ammon* was strong.

XII.
Of Rabbah,
the Chief
City of the
Ammonites.

The Principal City of the *Ammonites* was *Rabbah*, a Word importing Great or Populous, and therefore is apply'd to other Cities as well as this. And hence in Scripture it is for distinction sake stiled Rabbah of the Children of *Ammon*, *Dent.* 3. 11. We learn from the Old Geographer *Stephanus*, that it was also known by the Name of *Ammana*, which it is generally thought to have taken, either from *Ammon* the Founder of the Nation, or from its being the Chief City of the Children of *Ammon*. And indeed the great likeness between *Am-*
mana

Of the Land of the Ammo. 175

mana and *Ammon* mightily conduces Vol. II. to lead Men into this Opinion. But since we are expressly told in Scripture, that the *Ammonites* succeeded the *Zuzims* in this Country; and since it thence appears also, that the *Zuzims* had a City called *Ham*, and which probably was their Principal City; on these Considerations it is not only possible but probable, that the Name *Ammana* or *Amana* mention'd by *Stephanus*, might be deduced from *Ham* or *Am*, the Antient Name of this City, before it fell into the Hands of the *Ammonites*. But we have greater Certainty, that this City was in After-ages called *Philadelphia*, and that (as it is said) from *Ptolemy Philadelphus*, King of *Egypt*, who having made himself Master of these Parts, and liking the Situation of this Place, Repaired and Beautified it, and honoured it with the Name of *Philadelphia*. But it never occurs under this Name in Scripture: wherein it is taken notice of *Deut. 3. 11.* on account of the vast Iron Bed of *Og* King of *Basban* being there. It is also memorable in the Sacred History for its being Besieged and Taken in the

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Vol. II. the Reign of King David; as also
 ~~~~~ for the Death of *Uriah*, slain there  
 by a Design of *David's*, during the  
 Siege. This City seems to have con-  
 sisted of Two Parts, one whereof  
 was more peculiarly called *Rabbah*,  
 the other the *City of Waters*, as bet-  
 ter Watered than the other, and so  
 perhaps more Pleasant, whence the  
 King seems to have had his Palace  
 here; on which account it is other-  
 wise called *the Royal City*, 2 *Sam.* 12.  
 26, 27. The Waters, whence this  
 part of *Rabbah* took the Name of *the*  
*City of Waters*, are thought to be those  
 of the River *Jabbok*; and indeed  
*Eusebius* tells us, that this River or  
 Brook runs between *Philadelphia* and  
*Gerasa*, but he do's not say, that it  
 comes up to the very Place. And  
 this may suffice of the *Ammonites*.

XIII. As for the *Moabites*, besides the  
 Country they possess'd on the North  
 of the River *Arnon*, which *Sibon*  
 King of the *Amorites* took from them,  
 they possess'd also a Tract to the South  
 of the River *Arnon*, between *Edom*  
 to the West, and *Midian* to the East  
 and South. And this they enjoyed  
 all along, after the loss of the other  
 part

Of the Coun-  
 try of the  
 Moabites  
 on the South  
 of the River  
 Arnon.

## Of the Land of the Moab. 177

part of their Country. The Chief Vol. II.  
City of the *Moabites* in this Country was *Ar*, called by the *Greek Writers* *Areopolis*, and thought by them to have been so named from their Worshipping the God of War, called by the *Greeks* *Agēs Ares*, by the *Latins* *Mars*. But the likeness between the *Hebrew Word Ar*, and the *Greek Word Ares* seems to be the only foundation for this Etymology. This City, we are told by *Eusebius* and *Jerom*, was also called *Moab*, from *Moab* the Father of the *Moabites*. It is also said by Writers to be otherwise called *Rabba*, and to be the same that occurs in the Geography of *Ptolemy* under the Name of *Rhalmathum*. Some take this City *Ar* to have been the same with *Aroer*; but the contrary Opinion is the most probable; Forasmuch as *Aroer* was given to the Tribe of *Gad*, and so on the North side of the River *Arnon*; whereas *Ar* was all along Inhabited by the *Moabites*, and so was Situated on the South side of the said River.

N

'Tis



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Vol. II. 'Tis farther here to be remarked,

XIV. *Several places lying between the River Arnon and Jordan, and so belonging to the Israelites, on what account ascribed to the Moabites in Scripture.* that after the Captivity of the Ten Tribes, and so of the Tribes of *Reuben* and *Gad*, that were possess'd of the Country between the River *Arnon* and *Jabbok*, the *Moabites* repossess'd themselves of several Places on the North of the River *Arnon*. Whence it is that in the Prophecies against *Moab*, we find mention made of *Heshbon*, and several other Places, once belonging to the *Reubenites* and *Gadites*, as belonging then to the *Moabites*. Not but that even in the Writings of *Moses*, we find the Plain on the East of *Jordan*, called the *Plains* of *Moab*, namely, as appertaining once to the *Moabites*, and so retaining their Old Name.

XV. *Of the Kingdom of Sihon.* Having said thus much of the Country of the *Ammonites* and *Moabites*, I need say no more as to the Kingdom of *Sihon*, than that it lay from South to North, between the River *Arnon*, which bounded it from the *Moabites*, and the River *Jabbok*, which bounded it from the Kingdom of *Og*; and from East to West, between the Mountains or Hills, which parted it from the *Ammonites*, and the

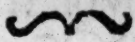
## Of the Land of the Moab. 179

the River *Jordan* which parted it from the Land of *Canaan*. The Capital City of this Kingdom was *Heshbon*, of which more in the Tribe of *Reuben*, §. 17. Vol. II.

To the North of the River *Jabok* lay the Kingdom of *Og*, reaching as far Northwards as to Mount *Lebanon*, or that part of it, which was particularly called Mount *Hermon*; and from East to West, between the Hills of *Gilead*, and the River *Jordan*. It is also called the Kingdom of *Bashan*, whence came the Greek Word *Batanea*, denoting likewise these parts in After-ages. As it is remarked in Scripture for its high Hills, and great Oaks; so also is it for its good Breed of Cattle, and good Pasturage, *Psal.* 68. 15. *Isa.* 2. 13. *Deut.* 32. 14. *Psal.* 22. 12. *Ezek.* 39. 18. *Amos* 4. 1. &c. The Capital Cities of this Kingdom were *Ashtaroth* and *Edrei*; of the former we have spoken already, of the latter we shall speak in the Half Tribe of *Manasseh*. XVI. Of the Kingdom of Og.

*Moses* having Conquered *Sihon* and *Og*, and so made the *Israelites* Masters of all the Country on the East of *Jordan*, from the River of *Arnon* XVII. Of the Tribe of *Reuben*, and the City *Heshbon*.

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Vol. II. *unto Mount Hermon, Deut. 3. 8. he*  
 *divided it among the Two Tribes of*  
*Reuben and Gad, and the Half Tribe*  
*of Manasseh. To the Reubenites he*  
*gave the Southern, or rather the*  
*Southwest part of this Country, so*  
*that the Reubenites were bounded to*  
*the South with the River Arnon, to*  
*the West with Jordan, to the North,*  
*and East with the Tribe of Gad.*  
*In this Tribe stood Heshbon the Ca-*  
*pital City of the Kingdom of Sihon,*  
*who is therefore stiled Deut. 2. 26,*  
*&c. King of Heshbon, and is expressly*  
*said Josh. 13. 10. to have reign'd in*  
*Heshbon: Tho' it appertained to*  
*the Tribe of Reuben, yet it stood in*  
*the Confines of the Tribe of Gad,*  
*as appears from comparing Josh. 13.*  
*17. with v. 26. For as it is in the*  
*former verse reckoned, among the*  
*Cities given to the Reubenites, so in*  
*the latter verse the Coast of the Ga-*  
*dites is said to be from Heshbon unto*  
*Ramath-mizpeh, &c. It was re-*  
*markable for its Excellent Fish-Pools,*  
*which are taken notice of Cant. 7.*  
*4. After the carrying away of the*  
*Ten Tribes into Captivity, it was*  
*repossess'd by the Moabites; whence*  
*in*



## Of the Tribe of Reuben. 181

in the Prophecies both of *Isaiah* and Vol. II. *Jeremiah* (*Is.* 15 and 16. *Jer.* 48. and 49.) against *Moab* we have frequent mention made of it. It was, whilst in the Hand of the *Israelites*, a *Levitical City*, i. e. one of the Cities set apart for the *Levites* to dwell in. It continued a Great and Noble City till the Days of *Eusebius* and *Jerom*, being by the *Greeks* called *Esbus*; and it was Situated (as we are told by these Writers) on the Hills overagainst *Jericho*, at about Twenty Miles distant from the River *Jordan*. It was in their Days reckoned a City of *Arabia*, under which Name was then comprehended a good part of *Peræa* or the Country beyond *Jordan*. The other Remarkable Cities of this Tribe shall be taken notice of, as they occur in the Series of the Sacred History.

The Tribe of *Gad* was bounded XVIII. with the River *Jordan* to the West, <sup>of the Tribe</sup> with the Half Tribe of *Manasseh* to <sup>of Gad.</sup> the North, with the *Ammonites* to the East, and with the Tribe of *Reuben* to the South.

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Vol. II. The Half Tribe of *Manasseh*, that lay East of *Jordan*, was bounded

XIX.  
Of the Half  
Tribe of  
Manasseh,  
on the East  
of Jordan.

with the Tribe of *Gad* to the South; with the Sea of *Cinnereth* (afterwards called the *Lake of Genesaret* and the *Sea of Galilee*) and the Course of the River *Jordan* from its Head to the said Sea, (which course is sometimes stiled the *Upper Jordan*, sometimes the *Lesser Jordan*) to the West; with Mount *Lebanon* or more peculiarly Mount *Hermon* to the North and North-East; and with the Mountains of *Gilead* to the East.

XX.  
A Remark  
concerning  
the Mid-  
border be-  
tween the  
Tribe of  
*Gad*, and  
Half Tribe  
of *Manasseh*; and the  
Method ob-  
served as to  
the Cities of  
each Tribe

'Tis evident from *Josh. 13. 26, 30.* that *Mahanahim* was in the Confines of the Tribe of *Gad*, and the Half Tribe of *Manasseh*, which we are here speaking of; and 'tis evident *v. 27.* that the Tribe of *Gad* reached unto the edge of the Sea of *Cinnereth* on the other side *Jordan* East-ward. So that the Boundary between these Two Divisions must pass from the said edge of the Sea of *Cinnereth* to *Matanaim*. As for the Remarkable Places lying within these Two Divisions, I judge it best to defer taking notice of them, till we come, by following the Thread of the Sacred History

## *Of the Country beyond Jord.* 183

History, to those Occurrences for Vol. II. which they are Remarkable. And the same Method I shall observe as to the Cities or Towns lying in the Tribes on the West side of *Jordan*.

But according to this Method it will be requisite, to take notice here of such Places as are mentioned in the History of the Conquest of the Two Kingdoms of *Sihon* and *Og*. We read then *Deut. 2. 26.* that *Moses sent Messengers out of the Wilderness of Kedemoth, unto Sihon King of Heshbon, with words of Peace.* Now as 'tis clear from the Circumstances of the Sacred History mention'd in that Chapter, that this Wilderness lies near the River *Arnon*, so *Josh. 13. 18.* we have, among the Cities given to the *Reubenites*, one named *Kedemoth*, from which therefore, as lying within or near it, this Wilderness in all probability took its name. As this Wilderness lies on the River *Arnon*, so it lies along that which was the Eastern Coast of the Country beyond *Jordan*. For as the Extent of this Country from North to South is described *Judg. 11. 22.* to

XXI.

*Of the City and Wilderness of Kedemoth.*



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Vol. II. be from Arnon even unto Jabbok, so  
 the Extent of it from East to West  
 is there described to be from the *Wil-*  
*derness even unto Jordan.* Where  
 by the *Wilderness* is probably meant  
 the *Wilderness of Kedemoth.*

XXII.  
 of Jahaz, *Sihon* rejecting the Words of Peace  
 sent him by *Moses*, and refusing to  
 give the *Israelites* passage thro' his  
 Country, gets an Army together, and  
 went out against *Israel into the Wilder-*  
*ness; and he came to Jahaz, and fought*  
*against Israel.* 'Tis evident hence,  
 that *Jahaz* lay near, if not in, the  
*Wilderness of Kedemoth*, from which  
 the *Israelites* had sent their Ambassa-  
 dours to *Sihon*; And agreeably we  
 find *Josh. 13. 18.* among the Cities  
 of the *Reubenites* one named *Jahaza*  
 (which we need not doubt but was  
 the same with *Jahaz*) and named  
 just before *Kedemoth*; from which  
 the *Wilderness* took its Name. So  
 that hence it may be reasonably in-  
 ferred, that this *Jahaz* lay in the  
 Eastern, or South-East Part of the  
 Tribe of *Reuben*, not far from *Ke-*  
*demoth.*

The

## Of the Country beyond Jord. 185

The Israelites having conquered Vol. II.  
*Sihon, they went up by the way to Ba-* XXIII.  
*shan: whereupon Og came out against* Of the City  
*them to battle at Edrei, Dent. 3. 1.* Edrei.  
'Tis probably thought, that this *E-*  
*drei* lay in the Southern Part of the  
Kingdom of *Og*; and this is con-  
firmed in that 'tis joined v. 10. with  
*Salchah*, which plainly lay there,  
as appears from 1 *Chron. 5. 11.* For  
the South Part of the Kingdom of  
*Og* was that which was next to the  
*Gadites*. *Eusebius* and *Jerom* suppose  
it to be the same that was in their  
Time called *Adara*, and was then  
a considerable City of (what was  
then called) *Arabia*, lying at the di-  
stance of Four and Twenty Miles  
from *Bastra*; (for which is cor-  
ruptly read in *Jerom's* Version *Ofdra*)  
whereby may be understood, either  
*Bastra*, a City of *Arabia* mentioned  
by *Ptolemy* and others, or else *Asht-*  
*taroth-Carnaim*. For whereas *Josh. 21.*  
*27.* mention is made of *Beesh-terah*  
as a Levitical City in *Basban*, instead  
thereof 1 *Chron. 6. Ashtaroth* is men-  
tion'd. And the Words (setting  
aside *B*) are writ both much alike in  
the *Hebrew*; and *Beesh-terah* may be  
easily

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Vol. II. easily moulded by the Greeks into  
 *Bestra* or *Bostra*.

XXIV.  
*Of the difference between Argob, and Bashan, and Gilead.*

Og being totally Defeated, we read *Deut. 3. 4.* that the *Israelites took all his Cities, all the Region of Argob, the Kingdom of Og in Bashan.* It is controverted among Writers, whether *Argob* and *Bashan* were equivalent Terms, or quite distinct, or whether the former denoted only some Part of the Country denoted by the latter. Now this matter may I think be cleared from *v. 13, 14, 15.* for here *Moses* saith, *I gave unto the Half Tribe of Manasseh, all the Region of Argob, with all Bashan —* *Jair the Son of Manasseh took all the Country of Argob, — And I gave Gilead unto Machir.* Here in *v. 14.* the *Region of Argob* seems plainly to be spoken of as a Part of *Bashan*; and *v. 14, 15.* the *Region of Argob* is said to be given unto *Jair*, and *Gilead* unto *Machir*: so that these Two together seem to have made up the Country, or at least the Kingdom of *Bashan*. As to the particular Situation of these Two Tracts, *viz. Argob* and *Gilead*, it is evident enough that *Gilead* properly so called was the Tract, where-  
in



## Of the Country beyond Jord. 187

in lies the Mount or Hills of *Gilead*; Vol. II. and consequently that the remaining Tract of the Kingdom of *Og*, was that called the *Region of Argob*, which therefore lay to the North of the other.

The King of *Moab* being Terrified at the great Success the *Israelites* had against the Two Kings of the *Amorites*, *Sihon* and *Og*, he sends for a famous Diviner of those Times called *Balaam*, who lived at *Pethor*, which lay in *Aram*, as we read *Deut.* 23. 7. whereby is to be understood that Part of *Aram*, which was more peculiarly stiled *Aram-nataraim* or *Mesopotamia*, as we are expressly told *Deut.* 23. 4. *Balaam* being met by *Balak* the King of *Moab* at the utmost Coast of his Kingdom, is brought to the King to *Kirjah-buzoth*; then on the morrow to the High-places of *Baal*, (*Num.* 22. 39, 41.) then into the field of *Zophim*, then to the top of *Peor*, *Num.* 23. 14, 28. Of these Places, *Kirjath-buzoth* and the Field of *Zophim* being only mention'd here, nothing more can be said of them, than that they lay in the Country of *Moab*, in that Part of it, which lay next to the

XXV.  
Of Pethor,  
the City of  
Balaam.

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Vol. II. the Tribe of *Reuben*. As for the  
 ~~~~~ *High-places* of *Baal*, it is in *Hebrew*  
Bamoth-Baal; and therefore prob-
 ably the Hills that lay near *Bamoth*
 aforementioned, *Ch. 2. §. 12.*

XXVI.
 Of *Peor*,
 and *Baal-*
Peor.

As for *Peor* it is thought to be a
 part of the Mountains *Abarim*. Up-
 on this Mount there seems to have
 stood the Temple of an Idol, called
 thence *Peor* or *Baal-Peor*. By partaking
 of the Sacrifices offered to this Idol,
 and Worshipping it, the *Israelites* great-
 ly provoked God, whilst they lay
 Encamped at *Shittim*, *Num. 25. 1—5.*

XXVII.
 Of the *Mi-*
dianites.

In *v. 17, 18.* of this Chapter, we
 find God commanding the *Israelites*
 to vex the *Midianites*, and Smite
 them. Now these *Midianites* (as
 has been observed Vol. I. of this
Geography of the Old Testament, *Ch.*
10. were Descendents of *Midian*, one
 of the Sons of *Abraham* by *Keturah*;
 and who, together with his other
 Brethren, were sent away from *Isaac*,
 during the Life of *Abraham*, East-
 ward unto the East Country, namely
 into the Parts of *Arabia* lying to the
 East of *Canaan*, East of that Part of
Canaan where *Abraham* then Sojourned,
 which was the most Southern Part,
 adjoin-

Of the Country beyond Jord. 189

adjoining to *Beerſheba*. Accordingly Vol. II. in proceſs of Time, we find the *Midianites* ſettled next to the *Moabites*, namely to the Eaſt or South-Eaſt of them. And we find ſome Colonies of them ſettled elſewhere near to the *Red Sea*, and Mount *Sinai* or *Horeb*, in the Times of *Moses*; who Fled out of *Egypt* into this Land of *Midian* (*Exod. 2. 15.*) and Married *Zipporah*, the Daughter of *Jethro* or *Reuel* the Priest or Prince of *Midian*, a City and Country thus lying near the *Red Sea*. A Branch of theſe *Midianites* near the *Red Sea* were the *Kenites*; ſome of which turn'd Proſelytes, and dwelt with the *Iſraelites* in the Land of *Canaan*: of which Race was undoubtedly *Heber* the *Kenite*, the Husband of *Jael*, who Slew *Sifera*. The Eaſt continued mingled with the *Amalekites*, till the Time of *Saul*. But the *Midianites* here mention'd in *Num. 25.* were thoſe, adjoining to the *Moabites*, and who opposed the *Iſraelites* after the Death of *Barak*, as we read in the Book of *Judges*. And ſo much for the Geographical Part of the Hiſtory of *Moses*.

C H A P.

C H A P. IV.

*Of the Conquest of the Land
of Canaan, under the
Conduct of Joshua.*

I.
*The Israe-
lites De-
camp from
Shittim,
and pitch
near Jor-
dan.*

Moses being Dead, by the Com-
mandment of God *Joshua*
Succeeds him, as Leader in
Chief of the *Israelites*; and prepares
to pass over the River *Jordan*. Here-
upon he removed from *Shittim*, (where
the *Israelites* had Encamped for some
Time,) on the Morrow after the
Two Spy's returned, that he had
sent from thence to *Jericho*, and came
to *Jordan*, *Josh. 3. 1.* And after
Three Days stay there, proper di-
rections being given, the *Israelites*
passed over *Jordan* right against *Jeri-
cho*, on dry ground; the Waters which
came down from above, i. e. from the
upper

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upper Part of the Stream, *standing* Vol. II.
and rising up upon an heap very far,
i. e. for a long way together, namely
as far as from the City Adam (or
Aodam, which is only here menti-
oned, and said to be) beside Za-
retan.

This latter Place is mentioned II.
Twice more in Scripture, *viz. 1 King.* of Zaretan.
4. 12. and 7. 46. from which Two
Places it appears that it lay not far
from *Succoth* (of which we have
spoken in the First Volume) and
Bethshean (of which we shall speak
hereafter) and so not far from the
Southern Part of the Sea of Ga-
lilee.

The *Israelites* having crossed *Jor-* III.
dan, and the Priests that bare the of Gilgal:
Ark of the Covenant of the Lord
being come out of the Channel of
the River, the Waters thereof re-
turned unto their Place. The Place
where they Encamped, was called
Gilgal, because here Circumcision was
renewed. For *all the People that came*
out of Egypt, were Circumcised; but
all the People, that were born in the
Wilderness by the way, as they came
forth out of Egypt, them they had not
Circum-

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Vol. II. *Circumcised.* Wherefore upon this renewing of Circumcision, the Lord said unto Joshua: *this Day have I rolled away the Reproach of Egypt (i. e. Uncircumcision) from off you: wherefore the Name of the place is called Gilgal (i. e. Rolling) unto this day. Josh. 5. 2—9.* Here it was that Joshua pitched the Twelve Stones, which were taken up out of *Jordan*, by One Man of every Tribe. And here the People abode, till they were whole again after their having been Circumcised, and here they celebrated the Passover. Lastly, here the People Eat of the Old Corn of the Land, on the Morrow after the Passover; and here on the Morrow after that the Manna ceased. It has been already observed, that it is expressly said *Josh. 3. 16.* that the Israelites passed over *Jordan* right against Jericho; and 'tis expressly said *Josh. 4. 19.* that they Encamped in Gilgal, in the East Border of Jericho. Whence 'tis plain, that Gilgal must be Situated between *Jordan* and *Jericho*. And since *Josephus* † tells us that *Jericho*

† *Antiq. B. 5. C. 1. And the War of the Jews, B. 5. C. 4.*
was

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was Sixty Furlongs distant from *Jordan*, and that the Camp of *Gilgal* was Fifty Furlongs distant from the same River; hence it follows that *Gilgal* was Ten Furlongs from *Jericho* East-ward: that is, according to the common Computation of Eight Furlongs to One Mile, a Mile and a quarter. But it is observed by some Learned Men, that Five of the Furlongs used by *Josephus* do make up an *Italian* Mile; and so the distance between *Gilgal* and *Jericho* will be just Two Miles. And this exactly agrees with what *St. Jerom* saith, when he tells us, that the Place was shewn in his Days at Two Miles distance from *Jericho*, and was had in very great Veneration by the Inhabitants of that Country.

The *Israelites* being recovered of the Sore made by Circumcision, and fit for Action, the First City that was taken by them was *Jericho*, which lay nearest to them. It was delivered into their Hands after a Miraculous manner, the Wall falling down flat, so that the People went up into the City, every Man straight before him; and they took the City. I have spoken of this

IV.
Of *Jericho*:
V.
-A
-B

O City

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Vol. II. City already in the First Part of my
Geography of the New Testament,
Chap. 6. §. 14. To what is there
 said, I shall only add from *Eusebius*,
 that the City Built by *Hiel* the *Bethe-*
lite, and which was Honoured with our
 Saviours Presence, and mentioned in
 the Gospel History, was destroyed
 for the Treachery of its Inhabitants,
 during the Siege of *Jerusalem* by the
Romans. And that the City stand-
 ing in his Days was a Third City,
 Built after the Siege of *Jerusalem*,
 and as it seems, not in the very
 same Place, where either of the Two
 former had been Built. For, he tells
 us, that the Ruins of Both the for-
 mer were still shewn. It is some-
 times in Scripture called *the City of*
Palm-Trees, from the plenty of these
 Trees, or the excellency of them
 above others, in the Territory of
 this City.

V. *Of the Valley of Achor.* Old *Jericho* being Taken, and De-
 stroyed, *Joshua* having first informed
 himself of the Strength of *Az*, sent
 about Two or Three Thousand Men
 against it, as judging them sufficient
 to take the Place, according to the
 Information he had received. But
 this

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this Party of the *Israelites* being Wor- Vol. II.
sted by the Men of *Ai*, contrary to ex-
pectation, hereupon *Joshua* addresses
himself to God in the most Humble
manner; who acquaints him, that
the reason why the Party he had
sent against *Ai*, had not met with
their expected Success, was because
some of the *Israelites* had Sinned.
Hereupon a Scrutiny being made by
Lot, *Achan* was discovered to be the
Offender, and hereupon he together
with his Sons and Daughters, &c.
were put to Death in the Valley of
Achor, so called from the Trouble
brought upon the *Israelites* by the
Sin of *Achan*, (as appears from *Ch. 7.*
v. 26. compared with *Ch. 6. v. 18.*)
for the Hebrew Word *Achor* denotes
Trouble. It is evident enough from
the Circumstances of the History,
that this Valley lay not far from *Je-*
richo; and *Josh. 15. 7.* we read that
it lay in the North Border of the
Tribe of *Judah*.

The Wrath of God being turn'd
away by the Punishment of the Offen-
ders, *Joshua* marches a Second Time
against *Ai*, and takes it by Stratagem,
and Burns it. We have this Place

VI.
of Ai, or
Hai.

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Vol. II. mention'd in the History of *Abraham*, who both before and after his going into *Egypt*, pitched his Tent between *Bethel* and *Hai* or *Ai*: for the Place is writ the same way in the *Hebrew* Text, tho' it is writ thus differently in our Translation. It appears both from *Gen.* 12. 8. and *Josh.* 7. 2. and 8, 9. that this City *Ai* lay to the East of *Bethel*; and that it was not far from *Bethel*, may be gathered from *Josh.* 8. 17. tho' *Eusebius* and *Jerom* had not told us so; who add, that in their Time there were shewn some small Remainers of the Ruins of it. *Masias* tells us, that *Ai* was Three Leagues from *Jericho*, and *Bethel* One League from *Ai*.

VII.
of Beth-
Aven.

In *Josh.* 7. 2. we read that *Ai* was beside Beth-aven, on the East side of *Bethel*. Whence it seems clearly enough to follow, that *Beth-aven* there was a distinct Place from *Bethel*, tho' not far from it. It lay in the North Border of the Tribe of *Benjamin*, as appears from *Josh.* 18. 12. For the Wilderness of *Bethaven* there mentioned was in all probability so called, from this *Beth-aven* mention'd *Ch.* 7. 2. 'Tis true indeed, that the Prophet

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Prophet *Hosea* do's elegantly call *Bethel*, on the account of *Jeroboam's* placing there one of the Golden Calves, and of the Idolatrous Worship perform'd thereto, by the Name of *Beth-aven*; and this seems to be the occasion, that some has thought there was no other *Beth-aven*, but *Bethel*.

The *Gibeonites* being terrified at what had befalln *Jericho* and *Ai*, obtain'd by a Trick, a League from *Joshua* and the *Israelites*, sending Men as Ambassadors to *Gilgal*, who were so equipp'd, as if they had come from a very Far Country. The League being made and Sworn to, the *Israelites* quickly became sensible, how they had been imposed upon. For at the end of three days after the League was made, they heard that they were their Neighbours; and they came unto the Cities of the *Gibeonites* on the third day: (*viz.* after they had heard so,) Now their Cities were *Gibeon* and *Chephirah*, and *Beeroth*, and *Kirjath-jearim*, *Josh.* 9. 17.

VIII.
The Cities of
the Gibeon-
nites, or in
Subjection
to, or in
Confederacy
with the
Gibeonites.

As for *Gibeon* we learn *Josh.* 10. 2. that it was a great City, greater than *Ai*. *Eusebius* and *Jerom* tell us, it

IX.
Of Gibeon.

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Vol. II. was the Metropolis of the *Hivites*,
 and a Regal City: but we no where
 read in Scripture of the *King of Gi-*
beon; and in the Text last cited it
 is said to be *as one of the Royal (or*
Regal) Cities. Whereby seems to be
 implied, that it was not a Regal
 City, but however was as considerable
 a City as the Regal Cities were.
Eusebius further tells us, that it was
 a Town or Village in his Time, still
 going under its Old Name, being
 Four Miles Westward from *Bethel*.

X.
 of *Chephi-*
rah.

That *Gibeon* was a City of Prin-
 cipal note, further appears from that
 it had the other Cities (mentioned
Josh. 9. 17.) either Subject to it, or
 Confederate with it. Of which Ci-
 ties we have nothing more remarkable
 of *Chephirah*, than what is here said
 of it.

XI.
 of *Beeroth*.

Beeroth lay, as we are told by
Eusebius and *Jerom*, under the Hill
Gibeon, *i. e.* under the Hill whereon
 stood *Gibeon*; being a Town or Vil-
 lage in their Days, lying in the Road
 from *Ælia* or *Jerusalem* to *Neopolis*
 (or *Sichem*) at Seven Miles distance
 from *Jerusalem*. They were of this
 Town that Killed *Isbbofeth* the Son
 of

The Conquest of Canaan. 199

of *Saul*, and cutting off his Head, Vol. II. brought it to *David* to *Hebron*; who ordered the Murderers to be themselves Slain, 2 *Sam.* 4. Mr. *Maundrel*, who seems to take this Place to be the same with *Beer*, whither *Jotham* Fled from *Abimelech*, *Jud.* 9. 21. tells us that it enjoys a very pleasant Situation, on an edge declining Southwards. At the Bottom of the Hill it has a plentiful Fountain of excellent Water; from which it has it's Name. At it's upper side are Remains of an Old Church, Built by the Empress *Helena*.

The last Place *Kirjath-jearim* is XII. frequently mention'd in the Sacred Of Kirjath-jearim. History. It appertained afterwards to the Tribe of *Judah*, and it lay in the Confines of that Tribe, and the Tribe of *Benjamin*, being Nine Miles distant from *Jerusalem* in the Road thence to *Diospolis*, (i. e. *Lydda*.) In this Place the Ark of the Lord abode for Twenty Years, namely from the Time that it was sent away out of the Land of the *Philistines*, to the Time it was removed hence by King *David*, 1 *Sam.* 7. compared with 1 *Chron.* 13. Of this City was
O 4 Uriah,

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Vol. II. *Uriah*, a Prophet Slain by *Jehoiakim*,
as we read *Jerem. 26. 20, &c.*

XIII.
Five Kings
War against
Gibeon,
which is
relieved by
Joshua.

The King of *Jerusalem* understand-
ing, that the *Gibeonites* had made
Peace with the *Israelites*, sends to the
King of *Hebron*, to the King of *Jar-*
muth, to the King of *Lachish*, and to
the King of *Eglon*, to come and with
their joynt Forces to fall upon the
Gibeonites. Accordingly these Five
Kings go together and Encamp be-
fore *Gibeon*; the Inhabitants whereof
presently dispatch away Messengers
to *Joshua* at *Gilgal*, to give him no-
tice of their Condition, and to de-
sire Succour without delay. Here-
upon *Joshua* Marches all Night from
Gilgal to their Relief, and falling
upon the Army of the Confederated
Kings, Slew them with a great slaughter
at *Gibeon*, and chased them along
the way that goes up to *Beth-horon*,
and smote them to *Azekah* and unto
Makkedah.

XIV.
of Beth-
horon.

There is exprefs mention made in
Scripture of Two *Beth-horon*'s: for
1 Chron. 8. 24. we are told, that a
Woman of the Tribe of *Ephraim*, by
Name *Sherah*, built *Beth horon* the
nether and the upper. It is accordingly
agreed

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agreed among Writers, that they both Vol. II.
lay within the Bounds of the Tribe
of *Ephraim*. But it is not agreed, in
what Part of the Tribe each lay :
some placing *Beth-horon* the Upper
in the Northern Border of the Tribe,
and *Beth-horon* the Nether in the
Southern Border ; whilst others place
them nearer one to another, and both
in the South Border. Certain it is,
that the *Beth-horon* mentioned in this
Action of the *Israelites*, must lie
in the South Border of the Tribe
of *Ephraim*, as being adjoined to
the Tribe of *Benjamin*, wherein
Gibeon stood. 'Tis also plain that
this *Beth-horon* stood on an Hill ;
which as the *Canaanites* Fled from
Gibeon, they went up ; whence 'tis
said, *Josh. 10. 1.* that the Lord cha-
sed them along the way that goes up
to *Beth-horon*. But from *Beth-horon*
to *Azekah* the way lay down the Hill
on another side ; whence *v. 11.* it is
said, that as the *Canaanites* were in
the going down (namely of the Hill)
of *Beth-horon* the Lord cast down
great Stones upon them, unto *Azekah*.

This

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Vol. II. This *Azekah* is expressly reckoned among the Cities of the Tribe of ^{XV.} *Judah*, *Josh.* 15. 35. and this Situation thereof agrees very well with the Circumstances of this Action. For to say no more, we find it in the forecited Text named together with *Jarmuth*, the King of which was One of the Five Confederate Kings that were Conquered. *Eusebius* and *Jerom* tell us, that there was a Town in their Time, named *Ezecca*, between *Elentheropolis* and *Jerusalem*; which might be probably enough the same with this *Azekah*; forasmuch as this lay in those Parts.

^{XVI.} *Joshua* being very desirous to pursue the Advantage he had obtained over his Enemies to the uttermost, that no stop might be put thereto by the coming on of the Night too soon upon him, thro' a Divine Impulse of a Miraculous Faith, he said: *Sun, stand you still upon Gideon; and thou, Moon, in the valley of Ajalon. And the Sun stood still, and the Moon stopp'd, untill the People had avenged themselves upon their Enemies, Josh.* 10 12, 13. Of *Gibeon* enough has been said already: *Ajalon*, which is the

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the other Place here mention'd, lay Vol. II. in the Tribe of *Dan*, (*Josh.* 19. 42.) and was One of the Cities, that were given in that Tribe to the *Levites*; (*Josh.* 21. 24.) But it seems, the *Danites* could not drive out the *Amorites* from *Ajalon*, as we read *Judg.* 1. 35.

Joshua being acquainted, that the Five Kings that had Fled, were hid in a Cave at *Makkedah*, orders them to be secured therein, 'till he had made an end of pursuing the Enemy. After which he comes and Encamps at *Makkedah*, and puts the Five Kings to Death. And that Day he took *Makkedah*, *Josh.* 10. 28. which we find reckoned among the Cities afterwards given to the Tribe of *Judah*, *Josh.* 15. 41. It stood, as *Eusebius* informs us, Eight Miles to the East of *Eleutheropolis*, which *Eleutheropolis* being a Place often mention'd by *Eusebius* and *Jerom*, as from which they reckon the distance of many Places mentioned in the Bible; it will be requisite to observe here (once for all) that this City is never mentioned it self in the Bible, at least not under that Name, and it is said to have

XVII.
Of *Makkedah*; as also of *Eleutheropolis*, a Place from which *Eusebius* and *Jerom* often reckon the Distances of Scripture Places.

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Vol. II. have been of much later Date than the Scripture History, being not Built till after the Destruction of *Jerusalem*. The Name imports as much as *the Free City*; and it was a considerable Place in those later Times; and accordingly is particularly taken notice of, and its Situation assigned by *Ptolemy the Geographer*, as it is set down in the Tribe of *Judah*. For tho' it be not mentioned in the Scripture it self, yet I judged it requisite to insert this Place as to the Name, for the Reason above-mentioned, *viz.* in respect of the Distances of several Scripture Places being reckoned from it by *Eusebins* and *Jerom*.

XVIII. Having taken *Makkedah*, *Joshua* of *Libnah*. Marches with his Victorious Army unto *Libnah*, which he likewise takes, *Josh. 10. 29, 30.* This also was a City afterwards assigned to the Tribe of *Judah*, and probably lying very near *Makkedah*; whence it is mentioned *Josh. 15. 42.* next after *Makkedah*. It was also a *Levitical City*, as appears from *Josh. 21. 13.* It was Besieged by *Sennacherib* King of *Assyria* in the Days of *Hezekiah*,
2 Kings

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2 Kings 19. 8. Eusebius and Jerom Vol. II.
tell us, that it was a Town or Village in their Time, lying within the District of *Eleutheropolis*.

From *Libnah* *Joshua* Marched unto *Lachish*, and Encamped against it, and took it the Second Day, *v. 31, 32.* The King of this City was One of the Five, that join'd their Forces against the *Gibeonites*. There is frequent mention made of it in the Sacred History. It was One of the Places Besieged by *Sennacherib* King of *Assyria*, in the Reign of *Hezekias* King of *Judah*. For upon the division of *Canaan* this City fell to the Tribe of *Judah*, together with the Neighbouring Cities mentioned in this Tenth Chapter of *Joshua*. It was a Town in the Days of *Eusebius* and *Jerom*, being Seven Miles distant from *Eleutheropolis* to the South.

XIX.
of *Lachish*.

We read *Josh. 10. 13.* that *Horam* King of *Gezer* came to help *Lachish*: and *Joshua* smote him, and his people. It appears from *Josh. 16. 3.* that this *Gezer* lay in the South Coast of the Tribe of *Ephraim*, not far from *Beth-horon*, between it and the Sea, that is, the Mediterranean Sea.

XX.
of *Gezer*.

Hence

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XX.
Of *Gezer*.

Hence

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Vol. II. Hence it follows, that it lay at some considerable distance from *Lachish*; and consequently we may observe, that it is said in *Josh. 10. 33.* only that *Joshua smote the King of Gezer and his People, until he had left him none remaining*; that is, quite Destroyed all the Forces this King brought with him to the Relief of *Lachish*; but nothing is said of *Joshua's* taking the City of *Gezer* itself, as being at too great a distance, and so too much out of the way, to March against at present. Indeed this seems to have been a very strong Place, and to have held out against the *Israelites* till the Reign of *Solomon*: for we read *1 Kings 9. 16.* that *Pharaoh King of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the City, and given it for a present unto his Daughter, Solomons Wife.* And in the following Verse we read, that *Solomon* Rebuilt it together with *Beth-horon the Nether*, and some other Places. It was standing in the Days of *Eusebius* and *Jerom*, being then a Town call'd *Gazara*. Four Miles from *Nicopolis*

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copolis (i. e. *Emmans*) to the North. Vol. II.

From *Lachish* *Joshua* passed with ^{XXI.} his Army to *Eglon*, and took it on ^{of Eglon} that Day, *Josh.* 10. 34, 35. The King of this City was another of the Five Kings above mentioned. The City lay not far from *Lachish*, as may be gathered, not only from the Circumstances here mentioned; but also from its being mentioned with *Lachish*, *Josh.* 15. 39. where it is reckoned among the Cities assigned to the Tribe of *Judah*. *Eusebius* and *Jerom* tell us, that it was a very large Town in their Days, distant Twelve Miles from *Eleutheropolis* to the East: but then these Writers take *Eglon* to be the same with *Adullam*; whereas they are apparently distinguished, *Josh.* 15. 35, 39.

From *Eglon* *Joshua* Marched unto ^{XXII.} *Hebron*, and took it. The King of ^{Of Debir,} this City was another of the Five ^{and its} Kings ^{several} abovementioned. There ha- ^{Names.} ving been frequent mention of this Place in the History of *Abraham*, I need say no more of it here, than what is already said in the First Volume. From *Hebron* therefore *Joshua* returned and Marched to *Debir*, and took

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Vol. II. took it, *Josh. 10. 36—39.* This *Debir* is called by Two other Names in this Book of *Joshua*. For *Josh. 15. 15.* we are told, that *the name of Debir before (i. e. in former Times) was Kirjath-sepher,* and *v. 49.* among the Cities assigned to the Tribe of *Judah* we have mention made of *Kirjah-sannah, which (as is there added) is Debir.* Now the Word *Kirjah* denotes the same as *the City*, and hence we have it in the beginning of the Names of several Places, as *Kirjath-Arba*, otherwise called *Hebron*, *Kirjath-jearim*, &c. The Word *Sepher* in the *Hebrew* Tongue denotes a *Book*: whence some conjecture that this was an Old Academy of the *Canaanites*. Others conjecture it to have rather been the Place, where their Archives or Old Records were kept. The Word *Debir*, whereby it is also called, may be applied to either of the foregoing Senses. For it is derived from a Root, that signifies to *Speak*; and so may be understood to import a *School of Eloquence*, or of *Literature* in general: and the very Word *Debir* used as an Appellative denotes the *Inmost* and *most*

Secret

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Secret Part of a Temple, where the Oracles were wont to be Spoken or Delivered, and into which none might enter but the Priests; and in this Acceptation the Word is very Applicable to the Places, where Archives are wont to be laid up, they being usually very Secret Places, and such as Admittance into is allowed, but to peculiar Persons. As for *Kirjah-sannab*, which is the Third Name whereby this City is called, it may be understood to denote, either *the City of the Bush*, as lying among Bushes or Thickets, and so the more Secret and Retire; or else *the City of Ingenuity or Politeness*, where the Faculties of Men's Minds are *Sharpened*, (for the Root, from which *Sannab* may be derived, signifies to *Sharpen* or *Whet*) and in this sense *Kirjath-sannab* may very properly import an University or Place of Literature. And thus much for the Import of the several Names given to this City.

As to the Situation of this City, xxiii.
all the light we have concerning it Of the Si-
tuation of
Debir.
is from *Josh. 15. 15, 49.* where we have it reckoned among the Cities given to the Tribe of *Judah*, and

P more

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Vol. II. more particularly among such as lay
 ~~~~~ in the Southern Tract of that Tribe,  
 and probably not far from *Hebron*.  
 And 'tis observable that in *Josh. 10.*  
*38. Joshua* is said to *return to Debir,*  
*and fight against it.* Where by re-  
*turning* is probably denoted, that  
*Joshua* having carried his Conquest  
 in these Southern Parts as far as to  
*Gaza, v. 41.* which was the South-  
 West Angle of the Land of *Canaan,*  
 he then Marched back again, and in  
 this his Return laid Siege to *Debir,*  
 and Took it.

XXIV.  
*Of Goshen,*  
*in Canaan.*

And this is farther confirmed from  
 what is said *v. 41. viz. that Joshua*  
*smote all* (this South Part from *Ka-*  
*desb-barnea, even unto Gaza; and*  
*all the Country of Goshen, even unto*  
*Gibeon.* For the Country of *Goshen*  
 (which is the only Place here menti-  
 on'd, that has not been spoken of  
 already) is generally by Writers  
 placed in the South Tract of the  
 Tribe of *Judah,* and that not with-  
 out ground, since *Josh. 11. 16.* we  
 find the *Land of Goshen* mentioned  
 together with and next to the *South*  
*Country.* And since by this very  
 Name we find the Fruitful Tract of  
 Egypt,

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*Egypt*, wherein the *Israelites* sojourn- Vol. II.  
ed, frequently called; hence this Land  
of *Goshen* within *Canaan*, is thought  
to have been of the like Nature with  
that in *Egypt*, that is, very Fruitful.  
Indeed 'tis evident, that here in *Canaan*  
there was a City called *Goshen*,  
and that the Country round it was  
that which is here stiled the Land or  
Country of *Goshen*; whereas we do  
not find there was any City or Town  
of that Name in *Egypt*. But this  
hinders not, but the City *Goshen* in  
*Canaan* might be so called, as lying in  
a Fat good Soil.

*Joshua* having thus, at one time, XXV.  
i. e. at one Expedition Conquered Of the Wa-  
all the Southern Tract of the Land of ters of Me-  
*Canaan*, he turns with his Army to rom.  
*Gilgal*; where 'tis evident there was  
a fixed Camp of the *Israelites* for a  
considerable Time, after their first  
coming on the West of *Jordan*, *Josh.*  
10. 42, 43. After this the Kings in  
the North Parts of *Canaan*, hearing  
what Success the *Israelites* had had in  
the South Parts, join'd all their For-  
ces together, and came and pitched  
at the Waters of *Merom* to Fight  
against *Israel*. By the Waters of Me-  
rom;



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Vol. II. rom, are here denoted (as is probably thought by Learned Men) the Lake that lies between the Head of the River *Jordan* and the Lake of *Genesareth*, and which was peculiarly stiled the *Semechonite Lake*. It is nothing near so large as the Lake of *Genesareth*, and the Tract about it Marshy Ground.

XXVI.  
of Hazor.

Near to these Waters of *Merom* was Situated (as is conjectured by the Learned) *Hazor*, the Regal City of *Jabin*, who was the Chief and most Powerful Prince in those Parts (v. 10.) and who therefore it was, (as we read *Josh. 11. 1.*) that summon'd the other Princes in the North of *Canaan* to come and join him with their Forces. Which accordingly they did, and so Encamped all together near the Waters of *Merom* or the *Semechonite Lake*. But being all entirely Routed by the *Israelites*, *Joshua* took *Hazor*, and also burnt it, and put the King thereof to the Sword. He took also the Cities of the other Kings, and Killed the Kings, but did not burn any of the Cities but *Hazor*.

The

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The other Cities, the Kings where-  
of joined *Jakin* King of *Hazor*, and  
which are particularly specified, are  
the Cities of *Madon*, *Shimron* and  
*Achshaph*. As to the former of these,  
*Madon*, it is never mention'd in Scrip-  
ture, but in relation to this Fight,  
and then but barely named, so that  
nothing more particular can be said  
of its Situation, *Josh.* 11. 1. and  
12. 19.

*Shimron* here is doubtless the same  
with *Shimrom-merom*, whose King is  
reckon'd among the One and Thirty  
Kings Slain by *Joshua*, Ch. 12. espe-  
cially since the King hereof is men-  
tioned together with the Kings of  
*Madon*, *Hazor* and *Achshaph*. 'Tis  
also scarcely to be doubted, but this  
is the same with *Shimron*, reckoned  
among the Cities Given to the Tribe  
of *Zebulun*, Ch. 19. v. 15.

*Achshaph* is mentioned only Ch. 10.  
v. 1. and Ch. 12. v. 20. and Ch. 19.  
v. 25. In the Two former it is men-  
tioned in reference to the Fight be-  
fore spoken of; in the Latter place  
it is reckoned among the Cities as-  
signed to the Tribe of *Asher*.

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XXX.  
of Cinne-  
roth, and  
the Sea of  
Cinneroth.

Besides the Kings of the Cities already specified, we are told that *Jabin* sent to the Kings of the Plains, South of *Cinneroth*, in the Borders of *Dor* on the West; *Ch. 11. v. 2.* Now *Cinneroth* was an Antient City, that stood on the *Sea of Galilee*, and from which, as being of principal Note, that Sea is frequently stiled in the Scripture of the Old Testament, *the Sea of Cinneroth*. And perhaps from this Old Word *Cinneroth* or (as it is sometimes Writ) *Cinnereth*, might be framed the Word *Genesaret*; the Sea of *Cinnereth* being the same that is called the Lake of *Genesaret* in the New Testament.

XXXI.  
of Dor.

*Dor* was a considerable City, on the Coast of the Mediterranean Sea; whence it gave name to the Country round about it. It was given to the Half Tribe of *Manasseh* on this, i. e. the West side of *Jordan*. *Eusebius* and *Jerom* tell us, that it lay between *Cesarea of Palestine* (which is simply called *Cesarea* in the New Testament) and *Tyre*; and *Jerom* adds, that it lay at the distance of Nine Miles from *Cesarea*, and was gone quite to decay in his Time, so as to be uninhabited.

In



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In v. 3. of this Eleventh Chapter Vol. II. we read, that Jabin sent to the Hivite <sup>XXXII.</sup> under Hermon, in the Land of Mizpeh; and v. 8. that the Israelites <sup>Of the Land of Mizpeh.</sup> smote these Canaanites, and chased them unto Great Zidon, and unto Mizrephoh-maim, and unto the valley of Mizpeh eastward. The Land of Mizpeh here mentioned do's denote the Tract of Mount Gilead, otherwise called Mizpeh, as we learn from the Story of Jacob and Laban, Gen. 31, 49. And so the Valley of Mizpeh here spoken of, must denote some valley adjoining to Mount Gilead. In like manner, the Word Gilead is frequently used to denote the whole Tract of the same Mountain with the adjacent Country, as far as to Mount Hermon, which together with Mount Halak and Seir, are only Branches of Mount Lebanon; and shall be more peculiarly taken notice of, when we come to speak of Mount Lebanon.

Zidon is frequently mentioned in the New Testament, and so described in the Geography thereof. Near to this do Writers agree in placing Misrephoth-maim, which Word is

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Vol. II. understood by some appellatively, so as to denote *Salt-Pits*; others render it *Burnings of Waters*, and understand it of Sand dug out of this Place, and Melted down by the Heat of Fire for to make Glass withall. They are led into this Opinion, because this Country abounds with Sand, fit for this purpose.

XXXIV.  
Of Jar-  
muth.

The Eleventh Chapter of *Joshua* concludes with telling us, that *there was none of the Anakims left in the Land of Israel: only in Gaza, and in Gath, and in Ashdod, v. 22.* *Gaza*, and *Ashdod* (this last being the same with *Azotus* in the New Testament) have been spoken of already; and *Gath* I shall have a more fit occasion to speak of hereafter. I shall proceed therefore to take notice here of those Cities of the One and Thirty Kings, mentioned in the next Chapter as Slain by the *Israelites*, that have not yet been spoken of. And the first of this sort is the City of *Jarmuth, v. 11.* For tho' mention is made (*Chap. 10.*) of the King of *Jerusalem's* sending to the King of *Jarmuth*, yet no particular account is there given of the *Israelites* taking the

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the City of *Jarmuth*: for which Vol. II. reason it was not particularly spoke of before. It was then one of the Cities given to the Tribe of *Judah*, Chap. 15. v. 35. and as *Eusebius* and *Jerom* tell us, about Four Miles from *Eleutheropolis*, but in another Place under the Name of *Fermus* (which was probably the same with *Jarmuth*) the distance of it from *Eleutheropolis*, is by both the aforementioned Writers assigned to be Ten Miles; which for some reasons is thought by Writers to be the Truest.

The King of *Geder* was another XXXV. of the Kings Slain by the *Israelites*, of Geder. and whose City has not been yet spoken of. And indeed it is no where else mention'd in the Sacred History, exactly under the same Name. But it is very probable, that this *Geder* is the same either with *Gederah*, or *Gederath*, or *Gedor*, all distinctly mentioned *Josh.* 15. 36, 41, 58. as lying in the Tribe of *Judah*; but which of these it is, can't be determin'd.

Another City to be here taken notice of is *Hormah*, a City first assigned to the Tribe of *Judah*, as XXXVI. Of Hormah. ap-



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Vol. II. appears from Chap. 15. v. 30. but afterwards given to the Tribe of *Siméon*, as we read Chap. 19. 4. Hence it follows, that it lay in the South Border of the Land of *Canaan*, and therefore may very well be the same Place, which we had mention of in the Journies of the *Israelites* from *Egypt*; and which was at first so named by the *Israelites* from the Defeat the *Israelites* received from the *Amalekites* in the neighbourhood thereof, *Num.* 14. 45. Which name was afterwards confirm'd by an Overthrow given by the *Israelites* in the same Parts to *Arad* a *Canaanite* King in this South Tract.

XXXVII.  
of *Arad*.

From this King *Arad* or some other of the same Name, the City *Arad* (whose King is mentioned next to the King of *Hormah* as Slain by the *Israelites*) might probably take it's Name. It is not to be doubted, but this City lay in the South Part of the Land of *Canaan*, not only because of what is said of King *Arad* *Num.* 21. 1. and 33. 40; but also because we read of the *Wildernefs* of *Judah*, which lay in the South of *Arad*, i. e. in the South Parts of the Tribe of

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of *Judah* about the City *Arad*, *Judg.* Vol. II.  
1. 16.

Among the Kings Slain by *Joshua* XXXVIII.  
is also the King of *Adullam*, a City Of Adul-  
assigned to the Tribe of *Judah*, *Ch.* lam.

15. v. 35. It is remarkable in the Sacred History, on account of a Cave in the Neighbourhood thereof, whereunto *David* retired, when he withdrew from *Achish* the King of *Gath*; and whither his Brethren and all his Fathers House came to him; and whither every one that was in distress, or in debt, or discontented, gathered themselves unto him, to the Number of about Four Hundred Men, over whom he became Captain, 1 *Sam.* 22. 1. *Eusebius* tells us, that it was in his Days a very great Town, about Ten Miles to the East of *Eleutheropolis*; and *Jerom* says, that in his Days, it was not a small Town.

Another City here to be taken XXXIX.  
notice of is *Tappuah*, *Chap.* 12. v. 17. Of Tap-  
We find a City of this Name, men- puah.  
tioned among the Cities of the Tribe  
of *Judah*, *Chap.* 15. v. 34. and *Chap.*  
16. 8. and 17. 8. we find also a  
*Tappuah* mentioned, as lying on the  
Border of *Manasseh*, but belonging  
to

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Vol. II. to the Children of *Ephraim*. 'Tis scarcely possible to suppose both these to be one and the same Place; and 'tis as hard to determine, which of them (supposing them two distinct Places) it was, that had its King Slain by *Joshua*.

XL.  
of Hephher  
and Aphek. The City *Hepher* is here mentioned but v. 17. of this same Chapter of *Joshua*. And as the City *Aphek* is mentioned v. 18. so we find a City of that Name, among them that were given to the Tribe of *Asher*, Chap. 19. v. 30. There is also mention made Chap. 15. v. 53. of a Place called *Aphekah*, lying in the Tribe of *Judah*. And because there is a very small difference between *Aphek* and *Aphekah*, and no other than what is frequently to be observed in Scripture History, in reference to one and the same Place; hence it becomes uncertain, which is the *Aphek*, the King whereof was Slain by *Joshua*.

XLI.  
of Lasharon. The King of *Lasharon* is mentioned next, a Name only mentioned here in all the Scripture; unless, as some conjecture, the First Syllable of it *La* is to be look'd on as an Article, and so the Name it self be *Sharon*; which



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which occurs both in the Old and Vol. II. New Testament. In the latter we find it mention'd *Act. 9. 35.* as a City or Town not far from *Lydda*, and which therefore might be the City, the King whereof was Killed by *Joshua*. There is also mention of a City called *Sharon*, *1 Chron. 5. 16.* but this being there attributed to the *Gadites*, who lived on the East of *Jordan*, it can't be understood of the *Sharon* or *Lasharon*, which is spoken of in this Twelfth Chapter. *Ensebins* and *Jerom* tell us, that all the Country from *Cesarea* to *Joppa* was called *Saron*; and also, that the Country between Mount *Tabor* and the Lake of *Tiberias* was called by the like Name. The Country of *Sharon* is represented as a Fruitful and Pleasant Tract; *Cant. 2. 1.* and in more than one Place of *Isaiah*. In the former it is particularly taken notice of on account of its *Roses*; in the Prophecy of *Isaiah* it is represented, as having excellent Pasturage.

*Tad-*

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Vol. II. *Taanach*, the King whereof was  
 XLII. Slain by *Joshua*, is a City, which is  
 of *Taa-* several times mention'd in Scripture.  
*nach.* It was given to the Half Tribe of  
*Manasseh*, on the West of *Jordan*,  
 and was a *Levitical City*. *Eusebius*  
 and *Jerom* tell us, that there was  
 standing in their Time, a Town of  
 this Name, being Four Miles distant  
 from *Legeon*, another Town frequently  
 mention'd in the Geographical Trea-  
 tise of *Eusebius*; but it being not  
 certain, where this *Legeon* it self  
 stood, thence the distances of other  
 Places from it are but of little use  
 to us. It seems probable from *Judg.*  
 5. 19—21. that *Taanach* lay not far  
 from the River *Kishon*, nor yet  
 from the City *Megiddo*, of which  
 next.

XLIII. *Megiddo* did also appertain to the  
 of *Megid-* Half Tribe of *Manasseh* on the West  
*do.* of *Jordan*: but the *Canaanites* con-  
 tinued to dwell in it, being Tribu-  
 tary to the *Israelites*, *Josh.* 17. 11,  
 12. It was one of the Cities Rebuilt  
 by *Solomon*, 1 *King.* 9. 15. And  
 it is farther remarkable in the Sacred  
 History for the Death of Two Kings  
 of *Judah*, viz. of *Ahaziah* and *Josias*.

Another

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Another of the Kings Slain by *Vol. II.*  
*Joshua* and the *Israelites* was the King <sup>XLIV.</sup>  
of *Kedesh*. There are Two distinct *of Kedesh.*  
Places of this Name; one lying in  
the Tribe of *Judah* (*Josh. 15. 23.*)  
and the other lying in the Tribe of  
*Nephtali*, mentioned *Chap. 19. v. 37.*  
and in several other Places of Scrip-  
ture. It is not certainly to be de-  
termin'd, which *Kedesh* it was, the  
King whereof is mentioned *Chap. 12.*  
*v. 22.* but it is highly probable, that  
it was *Kedesh Naphtali*, as it is some-  
times expressly called in Scripture by  
way of distinction from that of the  
Tribe of *Judah*. The reasons for  
this Opinion are these Two; that  
*Kedesh* of the Tribe of *Judah* ap-  
pears throughout the whole Scripture  
History to have been of little note,  
especially in comparison to *Kedesh-*  
*Naphtali*, which was not only a *Le-*  
*vitical* City, but also One of the Six  
Cities of Refuge, as appears from  
*Chap. 19. v. 7.* where 'tis stiled *Ke-*  
*desh in Galilee in Mount Nephtali.*  
The other Reason is, that in this  
*Chap. 12. v. 22.* it is named in the  
midst of several other Cities, lying  
in these Northern Parts of *Canaan.*  
Of



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Vol. II. Of this Town was Barak, who by the direction of Deborah the Prophetess, led the Israelites, that Vanquished the Army of Sisera, a General of *Jabin* King of *Hazor*, *Judg. 4.* &c.

XLV.  
of *Jokneam*.

*Jackneam* (the King whereof is mentioned next to that of *Kadesh*) was a City near the Mountain *Carmel*, whence it is here stiled (*v. 22.*) *Jakneam of Carmel*. It lay in the Tribe of *Zebulun*, and was one of the *Levitical Cities* in that Tribe.

XLVI.  
of *Tirzah*.

The last King mention'd in *Josh. 12.* is the King of *Tirzah*, a City frequently mentioned in the Sacred History, forasmuch as it was for a long time the Regal City of the Kings of *Israel*, after the Ten Tribes Revolted from the House of *David*. Indeed *Jeroboam*, who was the First King of *Israel*, tho' he dwelt for some time at *Shechem*, yet he seems to have, in his latter Days at least, fix'd his Royal Residence at *Tirzah*, as may be probably inferred from *1 King. 14. 17.* And the succeeding Kings of *Israel* kept their Residence in the same City, 'till that *Omri* having reign'd Six Years in

*Tirzah*,

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*Tirzah*, Built *Samaria*, and removed Vol. II.

the Royal Seat thither, where it continued all along afterwards, till a final Period was put to the Kingdom of *Israel*. The reason, which induced the former Kings of *Israel* to make choice of *Tirzah* for the Place of their Residence, may be very probably gathered from *Cant.* 6. 4. where we find this expression: *Thou art Beautiful, O my Love, as Tirzah.* For hence it appears, that *Tirzah* was a very Beautiful, and so Pleasant City to dwell in. But notwithstanding it was the Seat-Royal of the former Kings of *Israel*, and is often mentioned in Scripture, yet there is nothing said any where therein of it, from which the Situation of it may be with any certainty determined. Nor is any Light afforded us herein from *Josephus*, *Eusebius*, or any other good Author. So that there can be nothing more produced, than Conjecture built upon some degree of Probability. Since therefore *Jeroboam* was of the Tribe of *Ephraim*, it is thought that he would be thereby inclined to make choice of a Place within his own Tribe, for

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his

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Vol. II. Of this Town was Barak, who by the direction of Deborah the Prophetess, led the Israelites, that Vanquished the Army of Sisera, a General of Jabin King of Hazor, Judg. 4, &c.

XLV.  
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XLVI.  
Of Tirzah.

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his

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Vol. II. his Regal City. And this Opinion is thought to be further confirmed from this, that the Name *Ephraim* is frequently used in Scripture to denote the whole Kingdom of *Israel*, because (among other reasons) the Capital City of the said Kingdom was situated in that Tribe.

XLVII.  
Of the King  
of the Na-  
tions of Gil-  
gal.

There remains still one King more to be spoken of, which I have reserved to this last Place, (tho' not mentioned last in this Twelfth Chapter of *Joshua*) partly because he is not said to have been the King of a City, as all the others are, but the *King of the Nations of Gilgal*, at least as the Words are rendred in our *English* and other Translations; and partly, because one good means to discover the true meaning of this Expression, may be this, to consider together all the other Kings mention'd in this Chapter, from v. 9. to v. 24. and then to consider whether any Tract remains in the Land of *Canaan*, about *Gilgal*, wherein none of these Kings were Seated, and which consequently might be denoted by the *Nations of Gilgal*. The only King then mentioned near *Gilgal* in this Chapter

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Chapter, is the King of *Jericho*, which Vol. II. lay to the West of *Gilgal*. To the South of *Jericho*, and so of *Gilgal*, lay the Salt Sea. But to the North of *Gilgal*, towards and as far as the Sea of *Cinneroth* or *Galilee*, is a considerable Tract, within which it do's not appear that there was Seated any one of the Cities, the Kings whereof are related here to be Slain by the *Israelites*. Whence it follows, that by the *Nations of Gilgal* may be denoted the Inhabitants of this Tract. Some take *Goim*, which we render the *Nations*, to be a Proper Name; and so it might be but the Name of one City lying on the North of *Gilgal*. Others suppose *Gilgal* to be a corrupt Reading for *Getil*, and consequently that by the *Nations of Gilgal* or rather *Getil* is denoted the Country elsewhere called in Scripture, *Galilee of the Nations* or *Gentiles*. These are the several chiefest Opinions; and the Reader is left to follow, which he pleases, nothing of Certainty being determinable.

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In



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Vol. II. In the following Chapters of *Joshua*, viz. from Chap. 13. to 21. inclusively, after a short account of what then remained of the Land of *Canaan* unconquered by the *Israelites*; and a Recapitulation of the Division of the Country beyond *Jordan* by *Moses* between the Two Tribes of *Gad* and *Reuben*, and the Half Tribe of *Manasseh*; there follows an account of the Division of the Land of *Canaan* it self, between the other Nine Tribes, and the other Half Tribe of *Manasseh*; of which I shall speak distinctly in the following Chapter of this Treatise. I shall here proceed with the History of the Book of *Joshua*, to the end thereof; and in relation hereunto there is nothing to be here remarked in all the fore-mentioned Chapters, but the Assembling of the whole Congregation of the Children of *Israel* at *Shiloh*, and setting up there the Tabernacle of the Congregation, which is mentioned Chap. 18. v. 1. It is to be observed, that in this Tabernacle was the Ark kept. And accordingly we find, that the Ark remained here in *Shiloh*, not only all the remainder of

*Joshua's*

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*Joshua's* Life, but also all the Times Vol. II. of the Judges of *Israel*, to the Time of *Samuel* the Prophet, and just before the Death of *Eli* the Priest; as appears from 1 *Sam.* 4. 3, &c. This Place was Situated in the Tribe of *Ephraim*, about Ten or Twelve Miles from *Neapolis* (or *Sichem*) in the *Acrabatene* Region, as *Eusebius* and *Jerom* inform us. Others tell us, that it lay but Two Hours Travelling from *Jerusalem*, and consequently in the South Part of the Tribe of *Ephraim*. Some will have the Ark to be placed here by the immediate direction of God, because it is said *Deut.* 12. 10, 11. *when ye go over Jordan, and dwell in the Land—then there shall be a Place which the Lord shall choose to cause his Name to dwell there, &c.* But this seems rather to be understood of *Jerusalem*, that being all along in Scripture said to be the Place, where God caused *his Name* to dwell; and the Royal Psalmist expressly says, that God chose not the Tribe of *Ephraim*, but the Tribe of *Judah*, for an *Habitation* for himself, *Psal.* 78. 67, 68. and 132. 13. The Reason therefore of placing the

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Vol. II. Ark in the Tribe of *Ephraim*, at first, might be no other than this, because *Joshua* was himself of that Tribe; who was to be, during his Life, the Chief Administratour of the Government; and therefore it was but proper for the Tabernacle and the Ark to be in the same Tribe. It is further to be remarked here, that together with the Tabernacle and Ark, the Camp of the *Israelites* was removed from *Gilgal* to *Shiloh*, that is the Camp of the Seven Tribes, that had not yet their Lots assigned them. For before the removal to *Shiloh* we find, that only the Two Tribes of *Judah* and *Ephraim*, and the Half Tribe of *Manasseh* had their Inheritances allotted them: The Description of which therefore is contained in the preceding Chapters, viz. 15, 16, and 17. Whereas the Division of the Land among the other Seven Tribes (*Benjamin*, *Simeon*, *Zebulun*, *Issachar*, *Asser*, *Nephthali*, and *Dan*) is not related till after the removal to *Shiloh*, viz. Chap. 18 and 19. In Chap. 20 and 21. we have an account of the Cities of Refuge, and of the Levitical Cities, and in Chap.



## The Conquest of Canaan. 231

22. of *Joshua's* dismissing the Tribes of *Reuben* and *Gad*, together with the Half Tribe of *Manasseh* on the East of *Jordan*, in order to their Return to their own Inheritances.

Then Chap. 23 and 24. the Book of *Joshua* concludes, with giving an account of his Exhortation to the *Israelites* before his Death, and his renewing the Covenant between GOD and them at *Shechem*; and that he Died at the Age of an Hundred and Ten Years, and was buried in the border of his Inheritance, in *Timnath-serah* which is in Mount Ephraim, on the North side of the Hill *Gaash*, Chap. 24. v. 30. We find Chap. 19. v. 50. that this City was given by the *Israelites* to *Joshua*, upon his Choice thereof, and upon Gods direction to them for to gratify so Worthy a Person in such his Request. It lay in Mount Ephraim, i. e. in the Mountainous, and to the Southern Part of that Tribe, wherein (as we afore observed) lay also *Shiloh*. As to the expression, on the North side of the Hill of *Gaash*, it is capable of several Senses, either that the City took up the North Part of the

XLIX.

Of Timnath-serah.

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Vol. II. said Hill, or, that it lay Northwards of the said Hill, or that *Joshua* was Buried on the North Part of the Hill, or Northwards of it. The City is, by a transposition of Two Letters in the latter part of the Name, otherwise called *Timnath-heres*, *Judg.* 2. 9. *Eusebius* and *Jerom* suppose this to have been the same with *Timnath* in the Tribe of *Dan*, (mention whereof is made in the History of *Sampson*,) but this must be a mistake, it being expressly said in the Text above cited, that it lay in Mount *Ephraim*. It seems probable from *Judg.* 1. 35. that *Timnath-serah* or *Timnath-heres* lay near to the Tribe of *Dan*, for there we read of Mount *Heres* in *Aijalon* belonging to the Children of *Dan*. But on one Part of this Mount probably lay *Timnath-heres*, where the Sepulcher of *Joshua* was shewn in the Days of *Eusebius* and *Jerom*.

L.  
of Gaash.

As to *Gaash*, we have it mentioned in Scripture, only, in reference to *Joshua*, and in the Catalogue of *David's* Mighty Men; among whom was *Hiddai* of the Brooks or Valleys of *Gaash*, *2 Sam.* 23. 30. which Brooks or Valleys might be so called,

## *The Conquest of Canaan.* 233

as adjoining to the Foot of the Hill Vol. II.  
*Gaash.* And thus we have gone thro' the Geographical Part of the Book of *Joshua*, excepting what relates to the Division of the Land of *Canaan* among the Nine Tribes and an Half, which we come now to speak of in the Chapter following.

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## CHAP.






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## CHAP. V.

*Of the Division of the Land of Canaan, and the Levitical Cities, and Cities of Refuge; as also of the more Remarkable Mountains or Hills, lying round or within the whole Land of Israel.*

I.  
*The Israelites distinguished into Twelve Tribes.*

**A**S in the Book of *Joshua* we have an account given us of the Conquest of *Canaan* by the *Israelites*, so in the same we have also given us an account of the Division of the said Country among the *Israelites*. For the better understanding

## The Division of Canaan. 235

ing of which Division, it seems re- Vol. II.  
quisite to observe here, that the *Israe-*  
*lites* (so called, as being the De-  
scendents of *Jacob*, otherwise named  
by God himself *Israel*) were distin-  
guished into Twelve Tribes, accord-  
ing to the Number of the immediate  
Sons of *Israel*, who are therefore  
stiled the *Twelve Patriarchs*, as be-  
ing the Heads of the said Tribes.  
*Act. 7. 9.*

Now the Names of the Twelve II.  
Patriarchs, according to the order *The Names*  
of their Birth, were these: *Reuben*, *of the*  
*Simeon*, *Levi*, *Judah*, *Dan*, *Naph-* *Twelve*  
*tali*, *Gad*, *Asher*, *Issachar*, *Zebulun*, *Tribes.*  
*Joseph* and *Benjamin*. Of these *Reu-*  
*ben*, *Simeon*, *Levi*, *Judah*, *Issachar*  
and *Zebulun*, were born to *Israel* by  
his Wife *Leah*, *Joseph* and *Benjamin*,  
by his Wife *Rachel*, *Dan* and *Naph-*  
*tali*, by *Bilhah*, *Rachel's* Maid, and  
*Gad* and *Asher*, by *Zilpah*, *Leah's*  
Maid. And it is remarkable, that  
this last Order (not that of their  
Nativity or Birth) is observed by  
*Moses*, in naming the *Patriarchs*, that  
went down with *Jacob* into *Egypt*,  
*Exod. 1. 2—4.*

Of

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Vol. II. Of these Twelve Tribes, it pleased  
 III. God to choose that of *Levi*, to Mi-  
*The Twelve Tribes a-* nister about Holy Things, and to wait  
*mong which* at his Altar, and therefore to Or-  
*the Land of* dain that this Tribe should Live or be  
*Israel was* maintained of the Things of the Tem-  
*divided,* ple, and should be partakers with the  
*how to be* Altar; and so be freed from the  
*reckoned up.* common concerns of Life. Here-  
 upon in the Division of the *Land of*  
*Canaan*, as also of the *Country beyond*  
*Jordan*, tho' the whole was divided  
 into Twelve Parts, according to the  
 Number of the Tribes, yet not one  
 of these Twelve Parts was allotted  
 to the Tribe of *Levi*. But the Two  
 Branches of the Posterity of *Joseph*,  
*viz. Ephraim and Manasseh*, were  
 reckoned as Two distinct Tribes, and  
 so had distinct Divisions allotted  
 them. Whence the Twelve Tribes,  
 in a Geographical Sense, or among  
 whom the Land of *Canaan* and the  
 Country beyond *Jordan* were divided,  
 are to be reckoned up thus, accord-  
 ing to their Geographical Order or  
 Situation, beginning from the South  
 of the Land of *Canaan*, viz. the  
 Tribe of *Judah*, *Simeon*, *Dan*, *Ben-*  
*jamin*, *Ephraim*, *Manasseh*, (namely  
 one



## The Division of Canaan. 237

one Half of it) *Issachar, Zebulun, Vol. II. Asher, Naphtali*, (these lay all West of *Jordan*, and to the East of that River, besides the other Half of the Tribe of *Manasseh* lay the Two remaining Tribes of) *Gad and Reuben*. Of each of these I shall speak, in the Order wherein they have been here reckoned up.

To begin then with the Tribe of *Judah*, the most considerable, as upon other accounts, so especially because our Blessed Lord was descended of it. And it is not to be thought, that it was merely Casual, that in the Division of the Land of *Canaan*, Regard was primarily had to this Tribe; and that accordingly in the Sacred History, the lot which fell to this Tribe is first taken notice of, namely *Josh. 15*.

IV.  
Of the Tribe  
of Judah.

In this Chapter we are told, *v. 1.* that the Lot of the Tribe of *Judah* was next to the Border of *Edom*, i. e. in the Southern Part of the Land of *Canaan*. And then from *v. 2.* to *v. 12.* we have the Bounds of this Tribe specified as to the Four Quarters of the World. We learn *v. 2—4.* that the South borders thereof

V.  
Its Southern  
Border.

was

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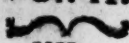
**Vol. II.** *was from the shore of the Salt-Sea, and more particularly from the Bay of it that looks Southward, i. e. from the South Part of the Salt Sea or Asphaltite Lake which is narrowed into the Shape of a Bay. This was the East-end of the South Border, which from hence stretched it self Westward, passing along to Zin, (mention'd in the Journeys of the Israelites, and there seems to be otherwise called Kadesh) and thence going up on the South Side to (the other Kadesh near the Wilderness of Paran, and for distinction sake called) Kadesh-barnea, and so coming unto the River of Egypt (lying, as has been already observed, near Gaza on the West side) and so running along with the Course of that River to the Mediterranean Sea. Such was the South Coast of the Tribe of Judah.*

VI.  
*Its Eastern  
Border.*

*Its East Coast or Border was the length of the Salt Sea, from its Southern Point to its Northern, even unto the end of Jordan, i. e. unto the North Part of the Salt Sea, where Jordan falls into it. Compare Josh. 18. 19.*

*The*

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The Border in the North quarter Vol. II.  
 was from the Bay of the Salt Sea, which   
 is at the uttermost part of the River <sup>VII.</sup> Its Northern  
 Jordan, (that is, where Jordan em- <sup>Border and</sup>  
 pties itself into the Salt Sea; and so <sup>Western.</sup>  
 this North Border was in short from  
 the North Bay or end of the Salt  
 Sea.) Hence it ran Westward by the  
 Valley of Achor, and by Enrogel, and  
 so by the Valley of the Son of Hinnom,  
 to the South side of Jerusalem, thence  
 to the top of the Mountain, that lies  
 before the Valley of Hinnom Westward,  
 which is at the end of the Valley of  
 Giants Northward. Thence the bor-  
 der was drawn to Kirjath-jearim, and  
 so passed along unto the side of Mount  
 Jearim, and went down to Bethshe-  
 mesh, and passed on to Timnah; and  
 so to the side of Ekron northward, and  
 the goings out or end of this North  
 border Westward were at the Medi-  
 terranean Sea. And this same Great  
 Sea (the name therefore in Scripture  
 is denoted the Mediterranean Sea)  
 was the West Border of this Tribe.

In Josh. 19. 1—9. we read that <sup>VIII.</sup>  
 the Lot came forth for the Tribe of <sup>The Situa-</sup>  
 Simeon, and that its Inheritance was <sup>tion of the</sup>  
 within the Inheritance of the Children <sup>Tribe of Si-</sup>  
 meon.  
 of



## 240 *The Geography of the O. T.*

*Vol. II. of Judah, or out of the portion at first allotted to the Children of Judah. For the part of the Children of Judah was too much for them. Therefore the Children of Simeon had their Inheritance within the Inheritance of them. Accordingly the same Cities, which we find Ch. 15. v. 26—32. allotted at first to the Tribe of Judah, are afterwards Ch. 19. v. 2—8. assigned to the Tribe of Simeon. And, forasmuch as these Cities appear from Ch. 15. v. 21. to be some of the uttermost Cities of the Tribe of the Children of Judah, toward the Coast of Edom Southward; hence it is not without good reason, that the Tribe of Simeon is placed in the South Part of the Tribe of Judah, after such a manner, as may be better apprehended by looking on the Map belonging to this Chapter, than described by Words.*

*In like manner, because by comparing Josh. 15. 33, &c. with 19. 41, &c. it appears, that some other of the Cities at first allotted to the Tribe of Judah, were afterwards assigned to the Tribe of Dan; hence it is rationally supposed, that the*  
Inhe-

# The Division of Canaan. 241

Inheritance of the Tribe of *Dan* was within the Inheritance of the Tribe of *Judah*; and consequently it is (I think with universal agreement) placed by Geographers, in the Western part of the Portion at first allotted to the Children of *Judah*. As to the more particular Situation thereof there is not so universal an agreement; some making it to take up at the North-West Part of the Portion at first allotted to the Tribe of *Judah*, and so to join on to the Tribe of *Benjamin* or *Ephraim*; others supposing some Part of the Tribe of *Judah* to come in between those of *Dan* and *Benjamin* or *Ephraim*.

To the North, at least to the North-East, of the Tribe of *Judah* was Situated the Tribe of *Benjamin*; as is evident from comparing *Josh.* 18. 15—19. with 15. 5—9. For the same Border which is assign'd in this last Place for the North Border of *Judah*, is in the former Place assigned for the South Border of *Benjamin*. Whence it follows that these Two Tribes must be contiguous one to the other, *Judah* lying to the South, and *Benjamin* to the North.

X.  
The Situation of the Tribe of Benjamin

R

That

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Vol. II. That Jordan was the border of this  
 ~~~~~ Tribe on the East side, we are expressly  
 told Josh. 18. 20. And we read in
 the same Chapter v. 12—14. that
 the Border on the North side was
 from Jordan to the side of Jericho,
 on the North side thereof, and went
 up thro the Mountains westward, and
 the goings out thereof were at the Wil-
 derness of Bethaven. Hence seems
 to be reckoned the West Border,
 when it is said v. 13, 14. that the
 border went over from thence towards
 Bethel, to the side of Bethel South-
 ward, and thence descended near the
 Hill, that lies on the South side of the
 nether Beth-horon; and was drawn
 thence and compassed the corner of the
 West Southward, from the Hill that lies
 before Beth-horon Southward; and the
 goings out thereof were at Kirjath-
 jearim, a City of the Children of Ju-
 dah. This was the West quarter.

XI. It is not to be omitted, that there
 A difficult- are some, who make the Tribe of
 ty cleared. Benjamin to extend, from the River
 Jordan Eastward, to the Mediterra-
 nean Sea Westward. And this O-
 pinion seems to be entirely grounded,
 on the Hebrew expression used in the
 be-

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beginning of the Fourteenth Verse: Vol. II. where according to a Literal Translation, it is said of the West Border, that it *compassed the corner of the Sea Southward*. But it is evident enough from what is said in other Places of Scripture, that the Tribe of *Benjamin* did not reach to the Sea Westward. And indeed it is (I think) plainly enough intimated in v. 12. of this very Chapter, that the *Hebrew* Word signifying the *Sea*, is not to be in this description understood Literally, but Figuratively, so as to import the *West*, on which side the *Sea* (i. e. the Great or *Mediterranean Sea*) lay. Hence the Word in our *English* Translation is rendred v. 12. as importing, not the *Sea*, but the *West*; and so it would (I conceive) have been best rendred in the Fourteenth verse also. And the plain meaning of the Expression there used, viz. *compassed the corner of the West*, seems to be this, that the West Border did there make an *Angle* or *Corner*, as may be seen in the Map.

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Vol. II. To the North of the Tribe of Benjamin was situated the Lot, that fell to the Children of Joseph; as is clear from Josh. 18. 11. where it is said, that the Coast of the Lot of Benjamin came forth between the Children of Judah, and the Children of Joseph. Since therefore the Children of Judah lay to the South of the Children of Benjamin, it follows, that the Children of Joseph lay to the North of them. It is also evident from Josh. 16. 1—3. that the Lot of the Children of Joseph reached, from Jordan Eastward, to the Mediterranean Sea Westward; and from comparing Chap. 16. v. 17. with Chap. 17. v. 11. it appears, that it reached from the Tribe of Benjamin Southwards, to the Tribe of Aser and Issachar Northward. Lastly, it is also clear, that of the Two Branches of the House of Joseph, the Lot that appertained to Ephraim was South to that which appertained to Manasseh, as to the main. For from Chap. 16. v. 5, 7. it appears, that the Tribe of Ephraim Bordered on the Tribe of Benjamin, Ataroth-addar and Jericho being mentioned

XII.
Of the Tribe
of Ephra-
im, and
Half Tribe
of Manasseh,
West of
Jordan.

The Division of Canaan. 245

tioned as lying in the Coast of *Ephraim*, as well as they are mentioned in the Coast of *Benjamin*, Chap. 18.

v. 12, 13. As for the more particular description, either of the general Coast of the Children of *Joseph*, or of the particular Coasts, which bounded *Ephraim* from *Manasseh*, it carries in it a great deal of Obscurity and consequently of Difficulty, and therefore I have not troubled the Reader here with it. Only it must be Noted, that what is here said of *Manasseh*, is to be understood of that Half of it, which was Situated on the West of *Jordan*.

To the North, and more particularly to the North-East, of the Half XIII.
Of the Tribe
of Issachar. Tribe of *Manasseh* lay the Tribe of *Issachar*; the Coast or Border whereof went by *Jezreel*, and the famous Mountain *Tabor*; and its outgoings were at *Jordan*, *Josh.* 19. 17—22. Some extend this Tribe quite to the *Mediterranean Sea*. But it being plainly said *Josh.* 17. 10. that the Lots of *Ephraim* and *Manasseh* met together in *Asher* on the North, and in *Issachar* on the East; hence it seems necessarily to follow, that *Issachar*

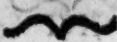
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Vol. II. could not reach Westward to the Sea.

XIV. *Of the Tribe of Zebulun.* To the North and West of Issachar lay the Tribe of Zebulun. That it lay to the North, is agreed on by Geographers. And that it must turn round likewise to the West of Issachar, seems easy enough to be infer'd from *Jud. 5. 19.* For there is mention made of *Taanach* and *Megidda*, two Cities of the Half Tribe of *Manasseh*, as lying near or upon the River *Kishon*; which is agreed to be one of the Boundaries of *Zebulun*, forasmuch as in this Tribe lay *Mount Tabor*, from which the River *Kishon* arises. In short, the Jewish Historian *Josephus* tells us, that the Tribe of *Assher*, the Tribe of *Zebulun*, and Half tribe of *Manasseh*, came up all of them to *Mount Carmel*. (*Jewish Antiq. l. 5. ch. 1.*)

XV. *Of the Tribe of Assher.* From what has been already said occasionally, it plainly appears, that the Tribe of *Assher* lay to the North of the Half Tribe of *Manasseh*, and to the West of *Zebulun*; and consequently was a Maritime Country. Hence it is said of the People thereof in the Song of *Deborah* (*Jud. 5.*

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17.) *Ashter continued on the Sea-shore, Vol. II.*
and abode in his Creeks. The length 

of this Tribe is clearly set out in the Sacred account of it; inasmuch as therein it is said, that it reached to Mount Carmel, and to Great Zidon; the former whereof was its Boundary to the South, as the latter was to the North, being the Boundary of the whole Land of Canaan on this North Point, *Gen. 10. 19.* So that within this Tribe lay also the Strong and Celebrated City Tyre, called by the Hebrews *Tzor* or *Zor*; whence the whole adjoining Country came to have the Name of *Syria* given it by the *Greeks*. Within the same Tribe lay also the City *Achzik*, probably thought to be the same, that by the *Greeks* was called *Ecdippa*; and which at present is called *Zib*; and also *Accho*, once a celebrated Port, and called by the *Greeks* *Ptolemais*, but now-a-days it goes by a Name somewhat resembling, if not framed from, its Old Name, *viz. Acra* or *Acri*.

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Vol. II.

XVI

*Of the Tribe
of Nephtali.*

Of the Nine Tribes and an Half, that lay on the West of Jordan, there remains now only one to be mentioned, which is the Tribe of *Nephtali* or *Naphtali*. And this took up most of the Northern Part of the Land of *Canaan*, lying between Mount *Lebanon* to the North, and the Tribe of *Zebulun* and the Sea of *Cinneroth* to the South; and between *Asher* to the West, and the River *Jordan* to the East, *Josh.* 19. 34. There is indeed in this *verse* no mention made, that *Nephtali* reached to the Sea of *Cinneroth*; but it is plain to be infer'd from the next *verse*, where *Cinnereth* (from which the Sea took that Name) is mentioned, as one of the Fenced Cities of *Nephtali*.

XVII.

*A Difficulty
Solved.*

Before we leave this Tribe, we must take notice of a Difficulty, which occurs as to the description given of its Extent in the forecited *Josh.* 19. 34. The Words whereof run thus: *The Coast—reaches to Zebulun on the South side, and reaches to Asher on the West side, and to Judah upon Jordan toward the Sun-rising.* It is then asked, how *Nephtali* could be said to reach to Judah, when

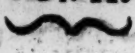
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when there were several Tribes Situ- Vol. II.
ated between. And to solve this
Question, Commentators have pro-
duced several Expositions; but such
as to me seem to be Forced. I shall
not here stand to shew the Weakness
of the Opinions produced by them;
but shall only observe, that it seems
most natural and easy, by *Judah* here
to understand, not the Tribe of that
Name, and lying at a considerable
distance; but rather some Place so
called, and lying on the River *Jor-
dan* in the Border of *Nephthali* East-
ward. Had the Tribe *Judah* been
here meant, there had been no occa-
sion for adding thereto the Word
Jordan; nor could it be properly
added, that Tribe lying not upon
Jordan. Whereas the Tribe being
not meant, but some other Place,
hence it became requisite to distin-
guish this Place from the Tribe of
Judah, by calling it *Judah of Jordan*
or *upon Jordan*, this Name being not
truly applicable to the Tribe of *Ju-
dah*; forasmuch as that lay wholly
on the Salt Sea, the North Border
of it beginning Eastward, *from the*
Bay of the Salt Sea, at the uttermost
part

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Vol. II. part of Jordan (*Josh. 15. 5.*) and as it is express'd more clearly *Josh. 18. 19.* from the North bay of the Salt Sea, at the South end of Jordan. For the North Border of *Judah* was the same with the South Border of *Benjamin*, as far as this last reached Westward. What I have here offered, receives some strength from the Seventy Interpreters; who take no notice of the Word *Judah*, but only of the River *Jordan*, which they make the Eastern Border of *Nephthali*, agreeably to Truth. Whence it follows, that either there was no such Word in the Copy or Copies they used, but that it has since crept in some how or other; or else if the Word *Jehudah* or *Judah* was in their Copies, they were apprehensive it could not be rationally understood of the Tribe of *Judah*, but must be understood of some Place lying on the River *Jordan* in the Borders of *Nephthali*. And because they did not know at that time aday, where the Place was, which was so particularly distinguished by the Name of *Judah upon Jordan*, therefore they thought it advisable to make no mention of it,

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it, but to mention only *Jordan* (on Vol. II. which it stood) as the East Border of *Nephtali*. 

And thus I have shewn the Situation of the Nine Tribes, and the Half Tribe that lay on the West of *Jordan*. As for the other Two Tribes and an Half, that lay on the East of *Jordan*, I have spoken of them afore Chap. 3. §. 17—19. and therefore shall only observe here further, what Tribes lay on each side of *Jordan*, opposite one to the other. Overagainst then the Tribes of *Nephtali* and *Zebulun*, and the upper Part of *Issachar* on the West of *Jordan*; lay on the East of that River the Half Tribe of *Manasseh*. And over against the lower or Southern Part of *Issachar*, and the other half Tribe of *Manasseh* on the West, lay the Tribe of *Gad* to the East. And lastly, over against the Children of *Joseph*, and the Tribes of *Benjamin* and the North Part of the Tribe of *Judah*, on the West, lay the Tribe of *Reuben* to the East.

XVIII.
The respective Situation of the Tribes West of Jordan, to those that lay East of the same River.

In

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Vol. II. In laying down the Situation of the forementioned Tribes, I have purposely avoided mentioning abundance of Names, (some of Cities or Towns, others of other Places) which are mentioned on this account in the Sacred History; forasmuch as they are most of them very seldom mention'd any where else in the Sacred History; and therefore are not only of uncertain Situation, but also of very little use to be known by us, as giving little or no Light to the understanding of the more Remarkable Transactions, recorded in the Sacred Volumes. Such Places, as are requisite to be known in reference to such more Remarkable Transactions, and of whose Situation we have any account worth the taking notice of, I have judg'd it more proper to speak of as the said Transactions occur in the series of the Sacred History, than here under their several Tribes, to which they appertain'd.

XIX.
A Remark concerning the Method observed in Describing the Situation of the Tribes, &c.

XX.
Of the Levitical Cities.

There are indeed Two or Three sorts of Cities, which I judge proper to take notice of here, (at least in general) tho' many of them may be

The Division of Canaan. 253

be remarkable on no other account Vol. II. in the Sacred History, than for those I am going to speak of. It has been above observed, that in the Division of the Land, *the Levites had no Part among the rest of the Israelites; for the Priesthood of the Lord was their Inheritance.* However they could not be without Habitation; and therefore there were certain Cities assign'd them to dwell in, which from thence are generally stiled *the Levitical Cities.* Of these we have a very particular account *Josh. 21.* For the better understanding whereof, it must be observed, that *Levi* had Three Sons, *Gershon, Kohath* and *Merari*; and that of *Kohath* was descended *Aaron* the Priest or High-Priest.

Now as the Division of the Land of Canaan was assigned to each Tribe by Lot, so also were the Cities assigned to each Branch of the Levites by Lot. Thus we read *Josh. 21. 4—7.* that *the Children of Aaron the Priest had by lot, out of the Tribes of Judah, Simeon and Benjamin, thirteen Cities: And the rest of the Kohathites had by lot, out of the Tribes of Ephraim, Dan, and the Half Tribe of Manasseh Westward,*

XXI:
Their Number, and the Method how they were assign'd to the several Families of the Levites.

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Vol. II. ward, *ten Cities.* And the Children of Gershon had by lot, out of the Tribes of Issachar, Asher and Naphtali, and out of the Half Tribe of Manasseh in Bashan, i. e. on the East of Jordan, *thirteen Cities.* And the Children of Merari had, out of the Tribes of Reuben, Gad and Zebulun, *twelve Cities.* So that the Number of the *Levitical Cities* were in all *Forty Eight.*

XXII.
Of the Sa-
cerdotal
Cities.

Among these *Levitical Cities*, there were (as is above said) *Thirteen* assign'd to the Children of *Aaron*, the *Priests*, which are therefore by some Writers distinguished by the Name of the *Sacerdotal* or *Priests Cities.* For tho' *Aaron* and his Children, the *Priests*, were of the Tribe of *Levi*, and so were *Levites*; yet all that were *Levites* were not *Priests*; but the Priesthood appertain'd to the Children of *Aaron.* So that from the beginning of Gods giving Rules for the outward Order and Government of his Church here on Earth, there has been Three Orders Instituted among those that Minister about Holy Things; namely, the *High-Priest*, the *Priest* and the *Levite*, under the Legal Oeconomy, or in the
Jewish

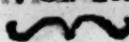
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Jewish Church; and answerable here- Vol. II.
unto, the *Bishop*, the *Priest*, and the *Deacon*, under the Gospel Dispensation or in the Christian Church.

Concerning the Thirteen Sacerdotal Cities, it is observable, that they all fell within the Tribes of *Judah*, *Simeon* and *Benjamin*; which is not improbably thought to have been so ordered by a peculiar direction of Divine Providence. Not that this Providential Care consisted so much, in providing that the Sacerdotal Cities should be such of the *Levitical* Cities as were at the least distance from *Jerusalem*, (where the Service of the Lord was especially to be Performed, during the *Levitical* Dispensation) for some of the other *Levitical* Cities assigned to other Families of the *Levites* in other Tribes, were as near to *Jerusalem* as some of the Sacerdotal Cities. For instance, *Shechem* in *Ephraim* was as near and nearer than *Debir* in *Judah*, or *Ain* in the Tribe of *Simeon*, according to the Situation assigned them by those that favour the Opinion abovementioned. Hence it seems more natural to suppose, that the Providential

XXIII.
Their Situation Providentially assign'd within the Kingdom of *Judah*.

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Vol. II.  dential Care in assigning the Sacerdotal Cities, consisted not so much in providing, that they should be such as were nearest to *Jerusalem*, but in some other respect; namely, in Providing that they should be such, as (upon the Revolt of the Ten Tribes from the House of *David*) should be situated in those Parts of the Holy Land, which should remain subject to the House of *David*, as should *Jerusalem* itself, the Place of God's more especial Worship in those Days, and where consequently the Priests were to attend in their several Courses. Had the *Sacerdotal* Cities been situated in such Tribes, as revolted, it is not to be doubted but the Kings of *Israel* would not have permitted the Priests to have gone up to *Jerusalem*, to perform their Offices as they ought, and therefore they must either have quitted the Cities assigned them within the Kingdom of *Israel*, so called in distinction to that of *Judah*, and have had others assigned them within the limits of the Kingdom of *Judah*, or else must have quitted the Office and Service they were set apart for. To prevent both which Great Incon-

veni-

The Division of Canaan. 257

Vol. II.
veniences, we may reasonably suppose, that the All-wise God did at first so order the Lots, that of the Thirteen Sacerdotal Cities, Twelve fell within the Tribes of *Judah* and *Benjamin*, which adhered to the House of *David*. And tho' the other (whether it was *Ain*, as is said *Josh.* 21. 16. or *Asban*, as is said *1 Chron.* 6. 60.) was in the Tribe of *Simeon*, which was one of the Ten Tribes, that Revolted from the House of *David*, yet 'tis not to be doubted but this Sacerdotal City still adhered to the House of *David*, and was in all probability Situated on the very Edge of the Tribe of *Judah*, or so as that the *Simeonites* could or durst give it no disturbance on that account. Indeed it seems probable, not to say certain, from several Places of Scripture; that tho' Ten Tribes are said in general to Revolt from the House of *David*, yet this is not to be so understood, as if every particular City within the said Tribes were presently in the Hands of the Kings of *Israel*. On the contrary, tho' the said Tribes in general did so Revolt, yet it appears plain from Sacred History;
S that

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Vol. II. that several Places within such of the
 said Tribes, that Border'd on the
 Kingdom of *Judah*, still remained
 in the Hands of the Kings of *Ju-
 dah*. And among these was the Sa-
 cerdotal City *Ain* or *Asban*, reckoned
 among the Cities of the Tribe of
Simeon, *Josh.* 19. Which is put be-
 yond all doubt, by what is said
 1 *Chron.* 6. 57—60. where we have
 the Sacerdotal City *Asban*, reckoned
 as a City of *Judah*; and no mention
 made of any Sacerdotal City lying
 in the Tribe of *Simeon*, but only
 in the Two Tribes of *Judah* and
Benjamin.

XXIV.
 The Six Ci-
 ties of Re-
 fuge.

I need not stand here to give the
 Reader a Catalogue of the Eight and
 Forty *Levitical* Cities, since they are
 plainly set down *Josh.* 21. and such
 as are more remarkable among them,
 I either have taken or shall take no-
 tice of, as I go along the Series of
 the Sacred History. The *Cities of Re-
 fuge*, being but Six in all, I shall
 name here, *viz.* *Kedesh* in *Galilee*
 in Mount *Nephtali*, and *Shechem* in
 Mount *Ephraim*, and *Hebron* in the
 Mountain of *Judah*, and *Bezer* in
 the Tribe of *Reuben*, and *Ramoth-
 Gilead*

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Gilead in the Tribe of Gad; and Vol. II.
Golan in the Tribe of Manasseh. Of
these the Three former lay on the
West of Jordan, the Three latter
on the East. And it is observable;
that all the Cities of Refuge were also
Levitical Cities. The Design of these
Cities of Refuge is taught us, Josh.
20. 2, &c. namely, that the Slayer
that Kills any Person unawares, might
flee thither, for Refuge from the Aven-
ger of Blood.

I proceed now to speak of the Principal Mountains or Hills, that
lie round or within the Holy Land.
And I shall begin with Mount Le-
banon, as not only lying along the
North Coast of the Holy Land, but
being also the largest Mountain here
to be taken notice of; and of which
several other of the Mountains, that
are mentioned in the Holy Scripture,
are only Branches. This Mountain
then, called in Hebrew *Lebanon*, is
by the Greeks (and Latins from
them) called *Libanus*; and extends
it self from the Neighbourhood of
Sidon Westward, to the Neighbour-
hood of *Damascus* Eastward. It con-
sists of Two principal Ridges or
Ranges;

XXV:
Of Mount
Lebanon.

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Vol. II. Ranges; which are distinguished by *Greek Writers* by Two different Names; one Ridge being peculiarly called *Libanus*, the other *Anti-Libanus*, i. e. the Ridge *opposite* to the Ridge properly called *Libanus*. And these Two Ridges are not only opposite one to another, but also parallel, as † Mr. Maundrel informs us, and exactly resembling each other. Which of these Ridges was properly called *Libanus*, which *Anti-Libanus* is not well agreed upon among Writers. Some make the Southern or South-West Ridge, lying next to the Holy Land and *Sidon*, to be the *Libanus* properly so called; and the Northern or North East Ridge, lying towards *Damascus*, to be the *Anti-Libanus*. Others are of a quite contrary Opinion; among whom is the famous Geographer *Ptolemy*; and also the Seventy Interpreters; who, when they speak of that Part of Mount *Lebanon*, which lies next to the Holy Land, render the *Hebrew Word Lebanon* by the *Greek Anti-Libanus*;

† *Journey from Aleppo, &c.* p. 118.

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plainly denoting thereby, that by this Vol. II. latter Name they understood the Southern Ridge of *Lebanon* to be peculiarly distinguished. However it appears, both from *Le Bruyn* and our Countryman Mr. *Maundrel*, that the former Opinion obtains among those that Inhabit these Parts now-a-days. But enough of these Names.

Mr. *Maundrel* (p. 138. of his *Jour- XXVI.*
ney from Aleppo, &c.) tells us, that *Of the*
in a certain Part of this Mountain, *Snow there.*
which is free from Rocks, and only rises and falls with small easy unevennesses, for several Hours Riding, he found it to be perfectly Barren and Désolate. The Ground, where not concealed by Snow, appeared to be covered with a sort of White Slates, thin and Smooth. The chief Benefit it serves for, (adds the same Writer) is, that by its exceeding height, it proves a conservatory for abundance of Snow; which, Thawing in the Heat of Summer, affords supplies of Water to the Rivers and Fountains in the Vallies below. We saw in the Snow (says he, and that May 6.) the Prints of the Feet of several Wild Beasts, which are the

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Vol. II. sole Proprietors of these upper Parts
 of the Mountain. *Le Bruyn* tells us
 (p. 220.) that 'twas *January* the 12th.
 that he set out for to see this Mountain,
 and that they were constrain'd
 to take along with them some People
 of the Country, who knew the Road
 across the Snow; for without such
 assistance it would have been im-
 possible for them, to have reached
 to their Journeys end. He adds, that
 at that time of the Year, the Snow
 before Sun-rising was almost as hard
 as Ice, which made the Road very
 tiresome; and yet however they were
 obliged to make all the hast they
 could back again, that they might
 repass the Snow, before the Heat of
 the Sun had Melted it. For when the
 Snow begins to Melt, a Man runs a
 great risk; and it often happens,
 that the too long stay of the Curious
 costs them their Lives, they being
 Drown'd in the Water of the Snow,
 which is on all sides like so many
 Mountains. He adds, that it was
 between Ten and Eleven a Clock be-
 fore they began to return; at which
 time the Sun began to draw near to
 his height, and to be Warm. Infor-
 much

The Division of Canaan. 263

much that in their return, they found Vol. II.
the Snows so much Melted in several Places, that sometimes one, sometimes another sunk in them, and that some of them up to the Waste. Upon the Top of this Mountain, *Le Bruyn* tells us, there was nothing else to be seen, (when he was there) but the Sky and Mountains of Snow; which is in so great plenty, that many of the Cedars are almost covered with it; and were it not for the Wind, they would be all quite Buried under it.

As for the *Cedars of Lebanon*, these XXVII.
Noble Trees (says Mr. *Maunder*, p. Of the Cedars of Lebanon.
140. of his Journey, &c.) grow amongst the Snow, near the highest Part of the Mountain, and are remarkable, as well for their own Age and Largeness, as for those frequent allusions made to them in the Word of God. Here are some of them very Old, and of a Prodigious Bulk; and others Younger, of a smaller Size. Of the former (adds he) I could reckon up only Sixteen; the latter are very Numerous. I measured one of the largest, and found it Twelve Yards Six Inches in Girt,
S 4 and

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Vol. II and yet Sound ; and Thirty Seven
 Yards in the spread of its Boughs,
 At about Five or Six Yards from the
 Ground, it was divided into Five
 Limbs, each of which was equal to
 a great Tree. *Le Bruyn* also tells us,
 that he had the Curiosity to measure
 the bigness of Two of the most
 remarkable Cedars ; and that he found
 one to be Fifty Seven Spans about,
 and the other Forty Seven. *Le Bruyn*
 adds, that whilst he was upon the
 Snow, he gathered off the Top of
 the Cedars some of its Fruit ; and
 broke off several little Branches to
 preserve the Leaves of them, which
 are like to Rosemary Leaves. Tho'
 these Trees were (when he saw them)
 covered almost all over with Snow,
 yet they are always Green ; the lit-
 tle Leaves of the Branches shoot-
 ing upwards, whilst the Fruit, much
 like to a Pine-Apple, hangs down-
 wards.

XXVIII. We must not leave Mount *Leba-*
non, before we have taken notice of
 a Convent here, which is generally
 visited by Travellers. The Name of
 it is *Canobine*, or (as *Le Bruyn* adds)
Stinoba, which signifies a Convent of
 Monks.

Of Mount Lebanon. 265

Monks. It is a Convent of the *Ma-* Vol. II.
ronites, or Christians of those Parts, and the Seat of their Patriarch, who was (when Mr. Maundrel visited it) *F. Stephanus Edenensis*, a Person of great Learning and Humanity. The Patriarch of these *Maronites* is said to take to himself the Style of the Patriarch of *Antioch*. As for the Convent, it is a very Mean Structure, but its Situation is admirably adapted for Retirement and Devotion. For there is a very deep Rupture in the side of *Libanus*, running at least Seven Hours Travel directly up into the Mountain. It is, on both sides, exceeding steep and high, Cloth'd with Fragrant Greens from Top to Bottom, and every where refresh'd with Fountains, falling down from the Rocks in pleasant Cascades, the Ingenious Work of Nature, as the Ingenious Mr. † *Maundrel* expresses it. These Streams all uniting at the Bottom, make a full and Rapid Torrent, whose agreeable Murmuring is heard over all this Place, and adds

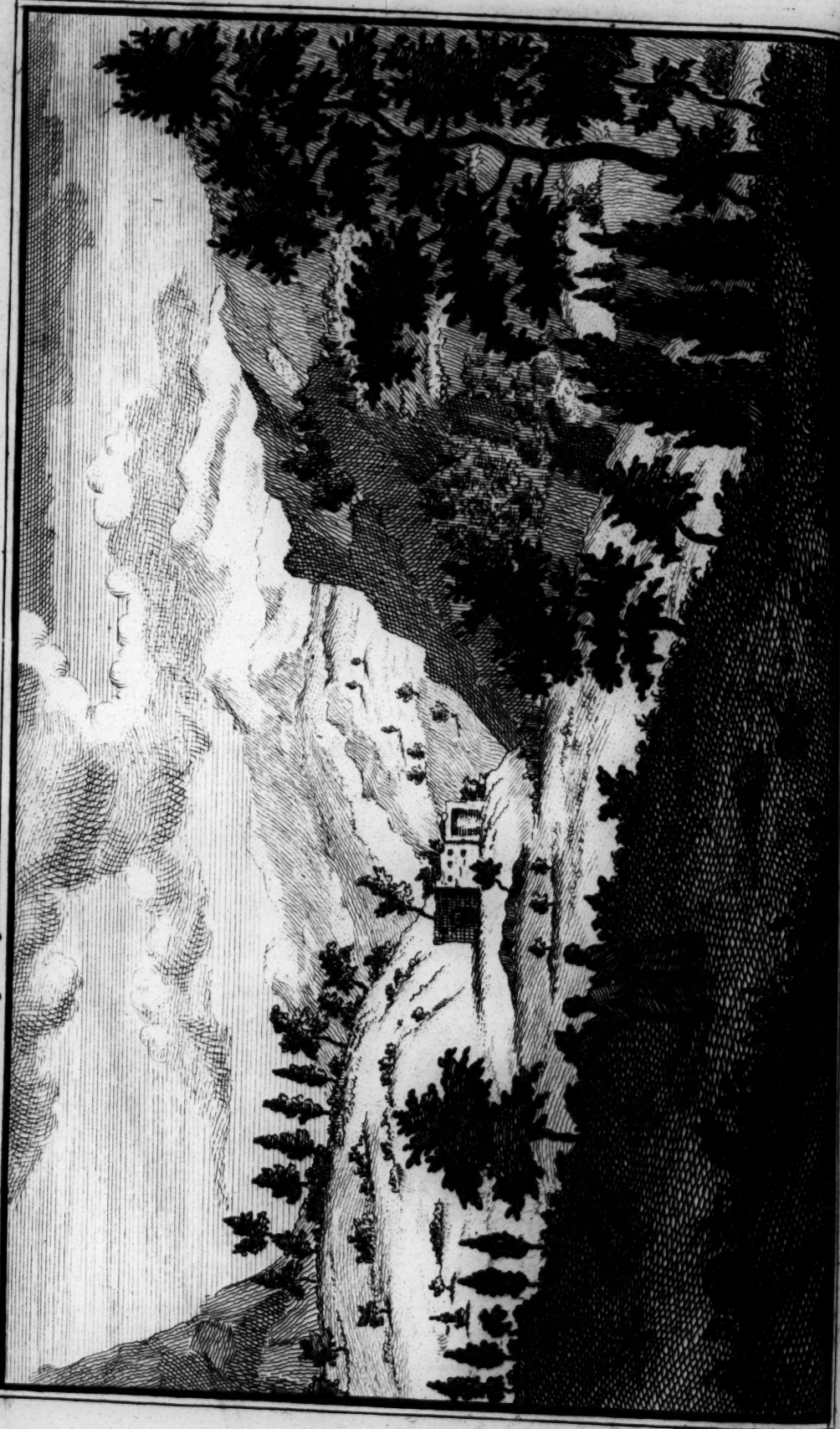
† P. 140, 141. Of Journey from Aleppo, &c.

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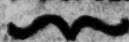
vol. II. no small Pleasure to it. These Waters seem to be refer'd to *Cant 4. 15. A Fountain of Gardens; a Well of Living Waters, and Streams from Lebanon.* Canobine is Seated on the North side of this Chasm, on the steep of the Mountain, at about the midway between the Top and the Bottom. It stands at the Mouth of a great Cave, having a few small Rooms fronting outward, that enjoy the Light of the Sun; the rest are all under Ground. It had for its Founder, the Emperour *Theodosius the Great*; and tho' it has been several times Rebuilt, yet the Patriarch assured Mr. *Maunderel*, that the Church was of the Primitive Foundation. But whoever Built it, it is a Mean Fabrick, and no great Credit to its Founder. It stands in the Grot, but fronting outward, receives a little Light from that side. In the same side there hanged in the Wall Two small Bells, to call the Monks to their Devotions; a Privilege allowed nowhere else in this Country, nor would they be suffered here, but that the *Turks* are far enough off from the hearing of them. *Le Bruyn* has obli-

f

N^o 6. Place this facing Page. 267.



Of Mount Lebanon. 267

obliged us with a Draught of this Vol. II. Convent, and Parts adjoining, which  is here inserted Num. 6.

The Valley of *Canobine* was Antiently very much resorted to for Religious Retirement. You see here still Hermitages Cells, Monasteries almost without Number. There is not any little Part of Rock, that jets out upon the side of the Mountain, but you generally see some little Structure upon it, for the reception of Monks and Hermits; tho' few or none of them are now Inhabited.

XXIX.
Of the Valley where Canobine stands.

Le Bruyn tells us, that in his esteem *Canobine* is a very Pleasant Place; and tho' it was Winter, when he was there, yet he must needs own, that he never saw any thing more Charming in his Life; insomuch that he could have wisht to have spent some Months there. Here are Partridges as Tame, as our Yard-Fowls. They Fly about Ten Paces, and then light on the Ground again, and seem to have no manner of Fear of a Man. But besides this, *Canobin* would be (adds he) preferable to all other Places, upon the account of its Wines, which are the Richest and Finest in

XXX.
Of the Wine of Mount Lebanon.

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Vol. II. in the World. They are of a very Sweet Red Colour, and so Oily that they stick to the Glass. The Prophet *Hosea* alludes to them, *Chap. 14. v. 7.* They that dwell under his Shadow, shall return; they shall revive as the Corn, and grow as the Vine; the scent thereof shall be as the Wine of Lebanon.

XXXI.
Traditions
concerning
these Parts.

XXX
and Next to
anubim, in
concordance

Some there are, who believe that *Adam* Lived here; and the Patriarch gave *Le Bruyn* to understand, that he was of that Opinion. For Proof whereof he alledged, that there are Two Mountains adjacent to *Anti-Lebanon*, which at this Day are called, the one *Cain*, the other *Abel*. In the same Place is likewise a Town, with a very fine Lake; and the Natives believe it to have been Built by *Cain*, and to be the most Antient City in the World. To this they add, that in process of Time it was called *He-liopolis*, i. e. *the City of the Sun*; and agreeable hereto it is thought to be the same, which is at this Day called *Balbeck*. This City enjoys indeed (as *Mr. Maundrel* tells us p. 133.) a most delightful and Commodious Situation. And at the South-West side of it is a Noble Ruin, being the only
Curi-

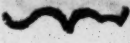
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Curiosity, for which this Place is Vol. II.
wont to be Visited. It was Antiently
an Heathen Temple, together with
some other Edifices belonging to it,
all truly Magnificent. At present it
is converted into a Castle, and under
that Name goes at this Day.

Five Leagues likewise from *Cano-* XXXII.
bin is another little Town, Inhabited *Of Eden.*
by *Christians*, and called at present
Eden. Which Name helps to con-
firm the *Christians* hereabouts in the
Opinion above mention'd, that in
these Parts was the Terrestrial Para-
dise or *Eden*, wherein *Adam* Lived.
Of this *Eden* I have taken notice of
elsewhere, Vol. I. Chap. 1. of this
Geography of the Old Testament.

Le Bruyn concludes his Chapter a- *Of the Ce-*
bout Mount *Lebanon*, with giving us *dar-Apple.*
a Description of the *Cedar-Apple*, or
Fruit that these Trees produce, in
the same Form and Bigness as really
they are. He tells us, that in order
hereto he cut One of the Apples in
Two, and found that the Smell with-
in was exactly like *Turpentine*. There
came out likewise some Juice, tho'
he had kept them by him for some
Time. This Juice, which resembles
Turpen-

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Vol. II. *Turpentine*, not only in Smell, but
 likewise in its Clamminess, proceeds
 from small Oval Grains, with which
 a great many small Cavities are
 full. The Figure of this Fruit, both
 whole and cut in two, is represen-
 ted *Num. 7.* And thus much for
 Mount *Lebanon*, so called in Scrip-
 ture.

XXXIV.
 Of Mount
 Hermon.

The North-East Part of this Moun-
 tain, adjoining to the Holy Land,
 is in Scripture distinguished by the
 Name of Mount *Hermon*; which is
 consequently mentioned as the Nor-
 thern Boundary of the Country be-
 yond *Jordan*, and more particularly
 of the Kingdom of *Og*, or of the
 Half Tribe of *Manasseh* on the East
 of *Jordan*, *Dent. 3. 8, 9, &c.* In
 the *verse* last cited we are expressly
 told, that this *Hermon* went under
 divers Names among divers People;
 that the *Sidonians* call'd it *Sirion*, and
 the *Amorites* called it *Shenir*. And
Chap. 4. v. 48. we find this same
 Mount, instead of *Sirion*, called *Sion*;
 which, tho' in our *English* Tongue
 it be Writ the very same way as the
 Celebrated Mountain of *Jerusalem* is
 frequently Writ, yet in the *Hebrew*
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No 7. Place this facing Page 271.



Of Mount Hermon. 271

Text is Spelt very differently; the Vol. II. Name, whereby Mount *Hermon* is here said to be called, being *ציון* *Sion*; the Name, whereby the Mount in *Jerusalem*, *ציון* *Tzidon*. In like manner, the same Mountain called by the *Amorites* *Shenir*, is elsewhere called *Seir* (*Josb. 11. 17.*) where is mention made also of Mount *Halak*, which seems to be no other than some part of Mount *Lebanon*, perhaps so called from its *Smoothness*, Mount *Halak* denoting in the *Hebrew* the same as the *Smooth Mountain*. Again, this Mount *Hermon* is, not without some ground of probability, thought to be the same, which is called Mount *Har*, *Num. 34. 7, 8.* For it is there said of the North Border, that it should be from Mount *Hor* unto the entrance of *Hamath*; and in like manner *Joshua* speaking *Chap. 13.* of the Land that yet remained to be possessed, among other Parts mentioned *v. 5.* All *Lebanon* towards the *Sun-rising*, from *Baal-gad* (a Valley) under Mount *Hermon*, unto the entering into *Hamath*. From comparing which Two Texts together, it seems probable, that from Mount *Hermon* unto

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Vol. II. *unto the entring into Hamath, and from Mount Hor unto the entrance of Hamath, are equivalent or much the same Expressions; and consequently Mount Hor here mentioned, the same with Mount Hermon.*

XXXV. *But besides this Mount Hermon, lying on the North Border of the Country beyond Jordan, there is said to be another Mount of the same Name, and lying within the Land of Canaan, on the West of the River Jordan, and not far from Mount Tabor. Of this is understood Psal. 89. 12. The North and the South thou hast created them; Tabor and Hermon shall rejoyce in thy name; as also Psal. 133. 3. As the dew of Hermon, and as the dew that descends upon the Mountains of Zion. Mr. Maundrel takes notice of this Mount Hermon, (p. 56. of his Journey from Aleppo) telling us, that in Three Hours and an Half from the River Kishon, he came to a small Brook, near which was an Old Village and a good Kane called Legune. Not far from which his Company took up their Quarters that Night. From this Place they had a large prospect of the Plain of Esdraelon.*

At

Of Mount Gilead.

273

At about Six or Seven Hours distance Vol. II:
Eastward stood within view *Nazareth*, and the Two Mountains, *Tabor* and *Hermon*. We were (adds he) sufficiently instructed by experience, what the Holy *Psalmist* means by the Dew of *Hermon*, our Tents being as wet with it, as if it had Rain'd all Night.

But to return to the Coast or Border of the Holy Land. As that XXXVI.
Branch of Mount *Lebanon*, which Of Mount
bounded the Country beyond *Jordan* Gilead.
Northward, was peculiarly called Mount *Hermon*; so that other Branch, which ran from Mount *Hermon* Southward, along the Eastern Coast of the Country beyond *Jordan*, for a considerable way, (namely along the Eastern Coast of the Half Tribe of *Manasseh*, and great part of the Tribe of *Gad*; this other Branch or Spur of Mount *Lebanon*) is in Scripture denoted by the Name of Mount *Gilead*, for the reason assigned *Gen. 31. 48.* and above spoken of *Vol. I. of the Geography of the Old Testament.* Hence we read of some Places, that lying in this Tract or Country, that were distinguished by the Name of *Gilead*
T added

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Vol. II. added to them, as *Jabesh-Gilead*,
Ramoth-Gilead. It is also observable
 from *Gen. 31. 49.* that this Moun-
 tain or Mountainous Country had
 also the Name of *Mizpah*, or *Miz-
 peh* imposed upon it. And hence we
 read of the *Land of Mizpah* under
 Mount *Hermon*, (*Josh. 11. 3.*) this be-
 ing the same, that is otherwise called
 the *Land of Gilead*, and so denoting the
 Mountain and adjacent Tract, that lies
 next to Mount *Gilead* or *Mispah*, and
 reaches up as far Northward as Mount
Hermon. And on the same account
 I think it is not to be doubted, but
 that *Ramath-Mizpeh* (mentioned *Josh.*
13. 26.) was no other than that
 City which in other Parts of Scrip-
 ture is called *Ramoth-Gilead*. Lastly,
 the Word *Gilead* seems in some Places
 of Scripture to denote, if not all,
 yet the greatest Part of the Country
 beyond *Jordan*, namely, all the Half
 Tribe of *Manasseh*, and the greatest
 Part of the Tribe of *Gad*.

XXXVII. But besides this Mount *Gilead* on
 the East of the Half Tribe of *Ma-
 nasseh* and the Tribe of *Gad*, beyond
Jordan, there is mention made (*Judg.*
7. 3.) of a Mount *Gilead*, as lying
 West

Of Mount
 Gilead on
 the West of
 Jordan.

Of the Mount. about Can. 275

West of *Jordan* in the Lot of the Children of *Joseph*. And *Brocard* the Monk in his Description of the Holy Land, Chap. 7. makes mention of a Mount *Gilead*, lying towards *Jezreel*, and so towards the Mountains of *Gilboa*, which agrees well enough with the History of *Gideon*; in reference to which History we shall speak more of this Mount *Gilead*, supposed to lie on the West of *Jordan*.

In the South Part of the Country beyond *Jordan*, lies the Mountains, called in Scripture, the Mountains of *Abarim*; part whereof was distinguished by the Names of Mount *Nebo* and *Pisgah*; and of these I have spoken enough already; as also of Mount *Seir*, lying to the South of *Canaan*, and Inhabited by the Posterity of *Eſau* or *Edom*. Beyond Mount *Seir* Westward runs a ridge of Mountains, which part *Canaan* from *Arabia*, and which seems to be denoted in Scripture by the Name of the Mountain of the *Amorites*; some Spurs or Branches whereof run up Northward to *Hebron*.

XXXVIII.

On the
Mountains
of the South
Coast of the
Holy Land.

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Vol. II. On the Western Coast of the Holy Land, the only remarkable Mountain is that of Mount *Carmel*, lying on the Sea-Coast at the South end of the Tribe of *Asher*, and frequently mentioned in Scripture. Mount *Carmel* is (as *Thevenot* tells us) Ten Miles from *Acre* or *Ptolemais*. At the Foot of it stands the Village *Cayphas*, which was formerly a Town. Here is a Convent of bare-footed *Carmelites*, a sort of Monks so Named. *Thevenot* found here Two *French* Fathers, and an *Italian* Brother, who had been Twenty Years there. They observe a very severe Rule; for beside that they are removed from all Worldly Conversation, they neither Eat Flesh nor Drink Wine, and if they need it, they must go to another Place. Nor do they suffer Pilgrims to eat Flesh in their Convent; only they allow them to Drink Wine. This Convent is not on the Top of the Mount (where was once a very Fine Monastery, before the *Christians* lost the Holy Land, the Ruins whereof are still to be seen;) but it is a very little one, somewhat lower, and needs no more than Three Monks to fill it; who

XXXIX.
Of Mount
Carmel.

Of Mount Carmel. 277

who would have much ado to Sub-Vol. II.
fist, if they had not some Alms given them, by the *French* Merchants of *Acre*, that often go thither to their Devotions. They have possess'd this Place Thirty Years, (says *Thevenot*) since the Time they were driven out of it, after that the *Christians* lost the Holy Land. It is the Place where the Prophet *Elijah* Lived, and their Church is the very Grott, where some time he Abode, which is very neatly cut out of the Rock. From this Convent they have an excellent Prospect, especially towards the Sea, where there is no Bounds to their Sight. About their Convent they have a pretty Hermitage, very well Cultivated by the *Italian* Brother, who has brought thither all the Earth that is in it. And indeed it is very pleasant to see Flowers and Fruits, growing upon an Hill that is nothing but Rock. Tho' the Convent be very little, yet they have made a Small, Commodious, and very Neat Apartment for to Lodge Pilgrims; but they must not exceed the Number of Six. At a good Leagues distance from the Convent, is a Well that

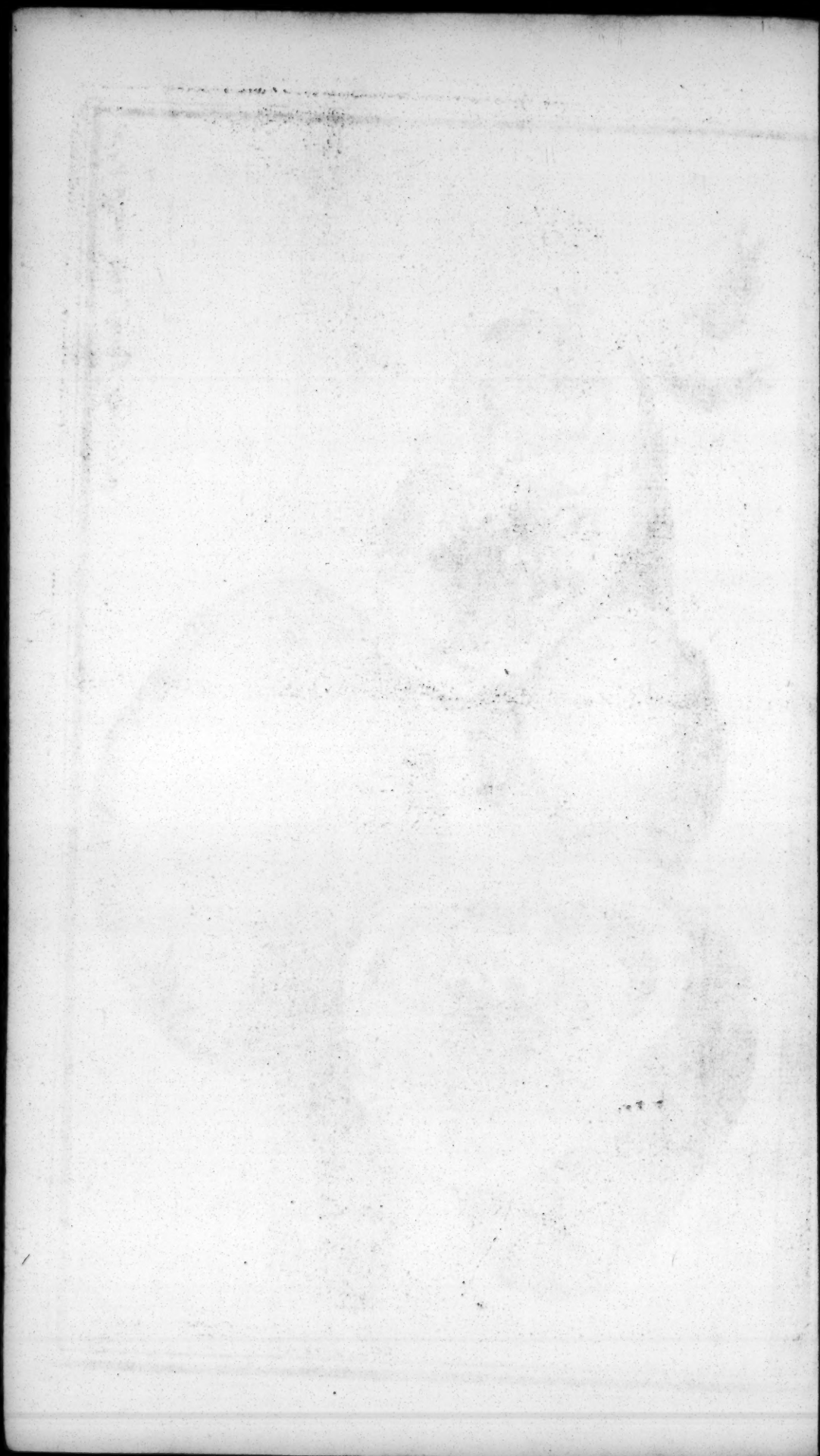
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Vol. II. the Prophet *Elijah* is said to make
 Spring out of the Ground; and a
 little over it, is another, said to be
 no less Miraculous: the Waters of
 both are very Pleasant and Good.
 The *Arabs* say, that all the while the
 Monks were Absent, after they had
 been driven hence, these Wells yielded
 no Water. Close by the last Foun-
 tain are Stately Ruins of the Con-
 vent of *St. Brocard*, who was sent
 thither by *St. Albert*, Patriarch of
Jerusalem, to Reform the Hermits,
 that lived there without Rule or Com-
 munity.

XL.
 of the
 Stone-Me-
 lons.

Not far from thence is the Gar-
 den of the *Stone-Melons*, concerning
 which they tell you, that *Elijah* pas-
 sing that way, desired a Melon from
 a Man that was gathering some; who
 in contempt answered the Prophet, that
 they were Stones, and not Melons;
 whereupon all the Melons were imme-
 diately turn'd into Stones. *Le Bruyn*
 has obliged us with the Figure of these
 Melons in Two Forms, one Melon
 being represented whole, the other
 opened in the Middle. The Figures
 are here inserted Num. 8. *Le Bruyn*
 tells us withal, that these *Stone-Melons*
 have





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Of Mount Carmel. 279

have the same Shape on the outside, as the true ones; and if one opens them, there are the same cavities, as in the true ones: they have also some Smell, which is pretty pleasant. There are also to be seen (adds the same Writer) *Capotonde*, as the *Italians* call them, or *Stone-Oysters*; and also *Stone-Olives*; which are also likewise represented *Num. viz.* the *Oyster* whole, and *Two Stone-Olives* near it.

Near to the Convent are shewn the Grots of the Prophets *Elijah* and *Elisbah*; there is also a Third, but it is Walled up. Lower down towards the Foot of the Mountain, is the Cave where the Prophet *Elijah* Instructed the People. It is all cut very smooth in the Rock, both above and below; it is about Twenty Paces in length, Fifteen in breadth, and very high; and I think (says *Thevenot*) that it is one of the Finest Grots, that can be seen. The *Turks* have made a little *Masque* there. Mount *Carmel*, and all the Country thereabouts, is commanded by a Prince Named *Emir Tharabee*, (says *Thevenot*) who Pays Yearly to the

XLI.

Of other
particulars
about
Mount Car-
mel.

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Vol. II. *Grand Seignior a Tribute of Twelve Horses.*

XLII.
*A Draught
of Mount
Carmel,
&c.*

To the foregoing Description of Mount *Carmel* I have added a Cut representing it, with the Monastery on it, and the Bay adjoining, and some other particulars. This Cut is taken from that inserted into Mr. *Mann-drels* account of his Journey from *Aleppo* to *Jerusalem*, pag. 52.

XLIII.
*Of the other
Mountains
or Hills of
the Holy
Land.*

As for Mount *Tabor*, and the Mount of the *Beatitudes*, and some other lying in the Holy Land, they have been already spoken of in my *Geography of the New Testament*. And as for Mount *Gilboah*, I shall speak of it in the *History of Saul*; and so what other Mountains are worth taking notice of lying in the Holy Land; I shall speak of them, as they come in my way, following the Series of the Sacred History.

XLIV.
*The Con-
clusion.*

And thus I have in this Chapter laid before the Reader, what I judged proper to take notice of to him, concerning the Division of the Land of *Canaan*, and the Country beyond *Jordan*, among the Twelve Tribes of *Israel*; as also concerning the *Levitical Cities*,



Mount Carmel

1. The great monastery of y Carmelites. 2. Where Elias sacrific'd. 3. The river Kishon. 4. The haven of St John d'Acre. 5. The town of St John d'Acre. 6. The river Belus.



Of Mountains, &c. 281

ties, and the Cities of *Refuge*; and Vol. II.
lastly concerning the Mountains or
Hills lying round or within the Holy
Land. And hereby I have brought
the Series of this my Geographical
Undertaking, as far as to the end
of the Book of *Joshua*. I shall now
proceed to the Geography of that
part of the Sacred History, which
is containd in the Book of *Judges*.

CHAP.

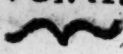
CHAP. VI.

*Of the Remarkable Places,
mentioned in the Book of
Judges, and not before
spoken of.*

I.
of Bezek.

AFTER the Death of *Joshua*, by the direction of God, the Men of *Judah* went up against the *Canaanites*, and Slew of them in *Bezek* Ten Thousand Men. Here they found *Adonibezek*, whose Thumbs and Great Toes they cut off, he having treated (as himself confesses) Threescore and Ten Kings after that Barbarous Manner; after which being brought to *Jerusalem*, there he Died. *Judg.* i. 1—7. There is likewise mention made of *Bezek*, *1 Sam.* ii. 8. as the Place, where *Saul* Muster'd the Army, wherewith he

Remark. Places in Judges. 283

he gave the *Ammonites* a Signal Over-Vol. II.
throw there related. These are the 
only Two Places of Scripture, where
Bezek is mentioned. And since *Eu-*
sebius and *Jerom* tell us, that there
were in their Days Two Towns so
called, and near one another, and
distant Seventeen Miles from *Neapolis*
or *Sichem*, as one goes down to *Scy-*
thopolis or *Bethshan*; and since either
of these Places (which perhaps were
both but one City in former Times)
was well enough Situated; for the
Army of *Saul* to Muster at, in order
to March to the Succour of the Men
of *Jabesh Gilead*; hence it may be
probably enough thought, that the
Bezek mentioned *I Sam. II. 8.* stood
here; and I see nothing of Moment
to hinder, but that the same might
be the *Bezek*, taken by the Men
of *Judah* in *Judg. I.* without sup-
posing another *Bezek* to lie within
the Tribe of *Judah*.

In the remaining Part of *Judg. I.* II.
we have several Places mentioned; *Of Bochim.*
but either such as are spoken of al-
ready, or will more fitly be spoken
of hereafter, when we come to the
Passages of the Sacred History, which
have

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Vol. II. have rendred them remarkable; or
 ~~~~~ else are barely mentioned, and not  
 memorable on any particular account,  
 and so not worth the mentioning  
 here. The Second Chapter begins  
 with informing us, that an Angel of  
 the Lord came up from *Gilgal* to  
*Bochim*, and there reprov'd the *Is-*  
*raelites* for breaking their Covenant  
 with God, by making a League with  
 the Inhabitants of the Land, &c.  
 Whereupon God had said, that He  
 would not drive out the said *Inhabi-*  
*tants* from before them; but they should  
 be *Thorns* in their sides, &c. Upon  
 which Message the *Israelites* fell a  
 Weeping, whence they called the  
 Name of the Place *Bochim*, i. e.  
*Weepers*. That this Place lay near to  
*Shiloh*, is probably thought, because  
 it follows, that *there they Sacrificed*  
*unto the Lord*; whereas Sacrifices were  
 to be offered only there, where the  
 Lord shall choose, and where the  
 Tabernacle was set up; which then  
 was at *Shiloh*.

III. The *Israelites* giving themselves over  
 of Seirath, to Wickedness, we read *Chap. 3.* that  
 and the Co- God delivered them into the Hands  
 lumns of of the King of *Mesopotamia* for Eight  
 Seth, Years;

## Remark. Places in Judges. 285

Years; after which God redelivered Vol. II. them upon their Repentance. But falling back again into their former Impiety, God permitted the *Moabites* to Subdue them, and to possess the *City of Palm-Trees* or *Jericho*. And they continued in Subjection to the *Moabites* for Eighteen Years; when upon renewing their Repentance God delivered them, by the Hand of *Ehud*; who Slew the King of *Moab*, and afterwards escaping unto *Seirath*, blew a Trumpet in Mount *Ephraim* to call the *Israelites* together; with whom he made a great Slaughter of the *Moabites*. The place to be remarked in this account is *Seirath*, which from the context plainly enough appears to have lain in Mount *Ephraim*, not far from *Gilgal*. It is remarkable, because it is very probably thought to be the Place denoted by the *Jewish* Historian *Josephus*, when he tells us: That the Posterity of *Seth*, knowing by *Adam's* Predictions, that the World should first Perish by Water, and then by Fire; and being desirous that After-Ages should know the Discoveries they had made in *Astronomy*, they Engraved them upon Two Co-



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Vol. II. Columns or Pillars; one of Stone  
 ~~~~~ to resist the Water, the other of Brick  
 to resist the Fire, and that they placed
 those Columns in *Syrias*, that is, the
Seirath here mentioned in the Sacred
 History. Which Opinion is confirm-
 ed, in that it appears also from the
 Sacred History, that there were some
 Ingravings to be seen in these Parts.
 For the Word, which we render in
 our *English* Translation *Quarries*, do's
 denote also, as is actually rendred in
 the *Septuagint* Version *Graven Images*,
 or *Ingravings*, which is taken notice
 of in the Margin of our Bible.
 Hence some have imagined, that
Adam and his Posterity dwelt in *Ju-*
dea, but very erroneously. For it is
 a meer Fable, to ascribe those Columns
 to the Posterity of *Seth*, and to think
 them Elder than the Deluge; they
 being rather a Work of the Antient
 Inhabitants of *Canaan*, who might
 follow herein the Example of their
 Neighbours the *Egyptians*.

IV.
 Of Hazor
 and Haro-
 sheth of
 the Gen-
 tiles.

In *Chap. 4*, and *5*. we have an ac-
 count of the Delivery God vouch-
 safed the *Israelites*, from *Jabin* King
 of *Canaan*, by the Hands of *Deborah*
 and *Barak*. That this *Jabin* must be
 disse-

Remark. Places in Judges. 287

different from the *Jabin* mentioned Vol. II. *Josh.* 11. is evident, because it is expressly said v. 10. of that Chapter, that Joshua took Hazor, and smote the King thereof with the Sword. It is also there said v. 11. that Joshua burnt Hazor with fire. When therefore it is here said *Judg.* 4. 2. that this *Jabin* was King of Canaan, and Reigned in Hazor, the Captain of whose Host was Sisera, which dwelt in Harosheth of the Gentiles; it hence follows, that between the Time of Joshua and Deborah, the Canaanites had found opportunities to re-establish their Antient Kingdom in these Parts, and to Rebuild Hazor, and to set up one of the Old Royal Line, to be their King, who, according to the common usage of those Ages, retain'd One and the same Name with his Predecessors. Some indeed understand the Words thus; that this *Jabin* was King of that part of Canaan, which lay in the Country where Hazor formerly stood; and whose Seat then was at Harosheth of the Gentiles. For they understood this Place to be mentioned in the Text, as the Dwelling-Place, not of
Sisera

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Vol. II. *Sisera* but of *Jabin* himself, whose General *Sisera* was. This Place being only mentioned in this Transaction, the Situation of it can be no further known, than that it lay probably not far from the Place, where *Hazor* stood, and so not far from the Waters of *Merom* or *Semehonite Lake*, and in *Galilee of the Gentiles* or the upper *Galilee*; this being intimated by its being called *Harosheth of the Gentiles*.

V. *Of the River Kishon.* The Battle between the *Israelites* and *Canaanites* was this time Fought at the River *Kishon*, near Mount *Tabor*. Of this Mount I have spoken in my *Geography of the New Testament*. From it come the Waters, which make the River *Kishon*, which is related by some to run Two Ways; partly Westward into the *Mediterranean Sea*, and partly Eastward into the Sea of *Galilee*. And hence in several Maps of the *Holy Land*, we may see one continued Course or Stream from the Sea of *Galilee* to the *Mediterranean Sea*, drawn to represent the River *Kishon*. Now was this River a Course or Stream, by which some of the Waters of the

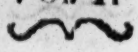
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the Sea of Galilee or Lake of Gene- Vol. II.
sareth were conveyed into the Me- 

Mediterranean Sea, then such a continued Channel would be agreeable enough to the Course of the River; but that the Waters, which make this River, should rise from Mount *Tabor*, and in one such continued Channel run Two different Ways, is altogether Incredible, and of what there is no other Instance to be found, as I ever heard of in the whole World. And this is still the more incredible, because no notice is taken of it by *Eusebius* or *Jerom*. Upon the whole the matter seems to be this: From Mount *Tabor* (as from several other Mountains) flow Waters on Two several sides of it; they on one side take their Course Westward to the *Mediterranean Sea*; they on the other side take their Course Eastward to the Sea of *Galilee*: So that there are Two Spring-heads, and Two distinct Rivers, tho' both arising from the same Mountain. And perhaps both these might be called *Kishon*, one the Greater *Kishon*, the other the Lesser *Kishon*; that running West-
U ward,

Vol. II. ward, this Eastward. But whatever becomes of the Lesser *Kishon*, or the River so called, and running Eastward into the *Sea of Galilee*; certain it is from another Passage of Scripture, that the *Kishon* mentioned in Scripture ran Westward to the *Mediterranean Sea*. For we read *1 King. 18.* that when *Elijah* had convinced the People of *Israel*, assembled together at Mount *Carmel*, that *Baal* was not a True God, that the Prophet ordered the People to seize all the Prophets of *Baal*, and to bring them down to the Brook *Kishon*, where he Slew them. So that the Brook *Kishon* must run along near the Mount *Carmel*, which Mount standing on the Sea-Shore, and the *Kishon* rising at Mount *Tabor*, it follows that its Course must be from Mount *Tabor* to Mount *Carmel*, that is, Westward, and so it must empty it self into the *Mediterranean Sea*. Mr. *Maundrel* tells us, that this River cuts its way down the middle of the Plain of *Esdraelon*; and then continuing its Course close by the side of Mount *Carmel*, falls

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falls into the Sea at a Place called Vol. II.
Caypha. In the Condition he saw 
it, its Waters were low; and in-
considerable; but in passing along
the side of the Plain, he discerned
the Tracts of many lesser Torrents,
falling down into it from the Moun-
tains; which must needs make it Swell
exceedingly upon Sudden Rains.

In the Song of *Deborah* and *Barak*, there is mention made of *Meroz*, VI.
of Meroz. the Inhabitants whereof the *Israelites* are excited to Curse Bitterly, and that by the direction of the Angel of the Lord; *because they came not to the help of the Lord, &c.* This *Meroz* is no where else mentioned in Scripture; and therefore as to its Situation, it can only be said in general, that it seems probably to have been a Place, not far from Mount *Tabor* or the River *Kishon*, in the Neighbourhood whereof the Battle was Fought between *Barak* and *Sisera*: So that the Inhabitants thereof could alledge no tolerable pretence for their not assisting the Rest of their Brethren,

VIII. *Of the Children of the East.* Though the *Midianites* were the Principal People, concerned in the Invasions or Inroads mentioned in the History of *Gideon*, yet they were not the only People therein concerned, but were assisted therein with the Confederate Forces of the *Amalekites and the Children of the East*, as we read *Chap. 6. v. 3, 33.* Where

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Where by the *Children of the East* Vol. II. may be denoted the *Ammonites* and *Moabites*, as lying to the East of the Land of *Israel*, if not some of the *Ishmaelites* and others that Inhabited the Parts of *Arabia*, lying Eastward in respect of the *Israelites*. 'Tis evident, that by the *Children* or *People of the East* are understood Gen. 29. 1. the Inhabitants of *Mesopotamia*; but these seem to lie too far off, to be concerned in these incursions into the Land of *Israel*. And therefore, since we read Gen. 25. 6. that *Abraham* sent away the Sons of his Concubines (particularly the Sons of *Keturah*, one whereof was *Midian*, the Father of the *Midianites*) Eastward unto the East Country; it may be probably inferred, that by the Children of the East in this History of *Gideon* are denoted the Descendants of the other Sons of *Keturah*, and of the Brothers of *Midian*, who had settled themselves in the Eastern Parts adjoining to *Midian*.

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Vol. H. The Midianites together with their

 IX. *of Jezreel and the Valley of Jezreel.* Auxiliaries or Confederates gathered together and went over (namely, the River Jordan) and pitched in the Valley of Jezreel, Chap. 6. v. 33. This Valley took its Name from Jezreel,

a very considerable City standing in it. To speak first of the City: It is very frequently mentioned in Scripture, particularly in the History of the Kings of Israel; some of whom had a Royal Palace here, where they sometime resided (the Situation of this City being very Pleasant) tho' their Regal City was Samaria. We find that Ahab in particular had a Palace here, hard by which was the Vineyard of Naboth the Jezreelite; who (Poor Man!) was forced to part with his Life, because he would not part with his Vineyard. But that Infamous Queen Jezebel the Author of Naboth's Death, was at length overtaken by the Divine Vengeance in this very City, being flung out of a Window, and thereby so Bruised, that her Blood was sprinkled on the Wall, and on the Horses that were by; after which she was troden under

Remark. Places in Judges. 295

under Foot, and her Flesh eat by the Dogs; insomuch that when Orders were given to Bury her, no more was found of Her, than the Skull, and the Feet, and the Palms of her hands, 2 King. 9. 30—37. This City appertained to the Half Tribe of Manasseh on the West of Jordan, lying in the Confines of this Half Tribe and the Tribe of Issachar, as appears from Joshua 19. 18. Eusebius and Jerom tell us, that it was a very Considerable large Town in their Time, Situated between Scythopolis or Bethshan and the City called in their Time *Legeon*, in a Great Plain. As the Name Jezreel was moulded into *Esdraela*, by the Greeks, (which was the Name of the Town in Eusebius's Time) so the adjoining Plain is thence still denoted by the Name of the Plain of *Esdraelon*; which is, as Mr. Maundrel informs us, of a vast extent, and very Fertile, but Uncultivated; only serving the Arabs for Pasturage. Of these there were Two Clan's Incamped in this Plain, when Mr. Maundrel went over it. This Plain may

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Vol. II. be the same, that is denoted in this Passage of the Book of Judges, by the *Valley of Jezreel*, these Words *Plain* and *Valley* being used promiscuously in the Sacred Writ. Otherwise the *Valley of Jezreel* must denote some other lesser Valley near Jezreel, and (as some think) lying between Mount *Hermon* and Mount *Gilboa*.

X. *As the Midianites pitched in the Valley of Jezreel, so Gideon pitched beside the Well of Harod: so that the Midianites were on the North side of them, by the Hill of Moreh, in the Valley, Judg. 7. 1.* From whence it appears plainly that *this Well of Harod*, and this *Hill of Moreh*, must be in or near the *Valley of Jezreel*. And 'tis not improbable, that the *Well of Harod* is the same denoted elsewhere by a *Fountain which is in Jezreel*, where the *Israelites* pitched before the Battle at Mount *Gilboa*, when *Saul* was Slain, 1 *Sam. 29. 1.* From whence it may also be probably inferred, that the *Hill of Moreh* is only a Branch of the Mountains of *Gilboa*, or the very Mountains themselves; whence some render

Remark. Places in Judges. 297

der the Hebrew Words, the *High* Vol. II.
Hill, taking them appellatively, and
to denote properly Mount *Gil-*
boa.

In this Chap. 7. v. 3. we have XI.
mention made of Mount *Gilead*, which *A Difficul-*
in its common acceptation is well *ty concern-*
enough known to lie on the East *ing Mount*
of *Jordan*. But in this sense it can't *Gilead re-*
be well understood here to be said, *moved.*
that *whosoever is Fearful, let him de-*
part early from Mount Gilead; since
the Place where *Gideon* was Encam-
ped, was apparently on the West
side of *Jordan*. The solution of
this Difficulty has much perplex'd
Commentators and other Writers.
And among the Opinions produced
by them, the Best seems to be, that
Gilead is taken to denote the Tribe
of *Manasseh* in general, and so ap-
plicable to both the Half Tribes,
that on the West as well as that on
the East of *Jordan*; and so by Mount
Gilead here is denoted no more than
the *Mount lying in Manasseh*, and so
may be understood of *Gilboa*, near to
which *Gideon* was Encamped. This,
I say, seems the best Opinion of
those

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Vol. II. those produced by Commentators and others, I must profess, that I rather think this Difficulty to have arisen only from a mistake of some Transcriber in the more early Times, who for גלצו writ גלזו, that is, for *Gilboa* writ *Gilead*. The Hebrew Words differ but in one Letter, and therefore such a Mistake might easily be committed; and the present Reading being followed by all the Old Versions, is not a sufficient Argument, that such a Mistake was never made (as is evident from *Deut. 10. 6.* of which see *Ch. 2. Sect. 6. Sect. 3.*) but only that the Mistake was made, afore any of those Versions were made. And upon this supposition, the whole Difficulty is easily taken away.

XII.
of Abel-
meholath,
Zererath,
&c.

The Army of the *Midianites* being put into a Consternation by a Stratagem made use of by *Gideon*, did not stand a Fight, but fled to *Bethshittah* towards *Zererath*, and to the Border of *Abelmeholath*, unto *Tabbath* v. 23. *Bethshittah* and *Tabbath* are no where else mentioned in Scripture, and so nothing can be known more of their Situa-

Remark. Places in Judges. 299

Situation, than that they were not far, one from *Zerether*, and the other from *Abelmeholath*. Of these two, *Zerether* is thought to be the same with *Zeretan* or *Zartanah*, and so to lie on the River *Jordan*, not far from *Bethshan*. *Abelmeholath* is conjectured likewise to lie near the River *Jordan*; which is thought to be denoted by the Hebrew Word, rendred in our Bible *Border*, but denoting also *the Lip*, (as is observed in the Margin of our Bible :) and so frequently used to denote the *Brink* of a River. This Place is remarkable for being the Birth-Place of *Elishah* the Prophet.

The Enemy Flying, the *Israelites* took the Waters unto *Beth-barah* and *Jordan*, (v. 24.) that is, secured all the Fords or Passes along the River *Jordan*, from *Beth-barah* (which is thought to be the same with *Bethabar* mentioned in the Gospel of *St. John*) lying near the South end of the River *Jordan*, to the beginning of *Jordan*, or its coming out of the Sea of *Galilee*. For somewhere between these Places the Enemy was

XIII.
Of Beth-
barah.

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Vol. II. was to make his escape over *Jordan* homewards. Accordingly the *Israe- lites* took (as several other Common Souldiers, so particularly) Two Prin- ces of the *Midianites*, *Oreb* and *Zeeb*, v. 25.

XIV. But the Two Kings of *Midian*,
 Of Karkor, *Zebah* and *Zalmunna* got over unto
 Nobah and Jogbehah, the other side of *Jordan*, to a Place
 &c. called *Karkor*; which Word some understand rather as an appellative, denoting that they (being escaped so far, as to think themselves out of Danger of being pursued thither, where they staid) were in Security; and indeed it is expressly said of them Chap. 8. v. 11. that the Host was secure. But they found themselves mistaken; for *Gideon* coming upon them (not directly, but round a- bout) by the way of them that dwelt in Tents, on the East of Nobah and Jogbehah, smote them; and after- wards taking the Two Kings, Killed them. We have *Jogbehah* mentioned Num. 32. v. 35. among the Cities of *Gad*; and *Nobah* we have there also mentioned v. 42. as appertain- ing to the Half Tribe of *Manasseh*
 on

Places in the Book of Judg. 301

on the East-side of *Jordan*. And Vol. II.
therefore by *them that dwelt in Tents*,
are to be understood the *Arabians*
living on the East of *Peræa* or
the Country beyond *Jordan*. The
other Places mentioned in the History
of *Gideon*, have been afore spoken
of.

In *Chap. 9. v. 21.* we read that XV.
Jotham one of the Sons of *Gideon*, of Beer.
dwelt at *Beer*, for fear of *Abimelech*
his Brother. This *Beer*, according
to *Eusebius* and *Jerom*, was seated
Eight Miles from *Eleutheropolis* to the
North, and so must lie in the Tribe
of *Judah*. But others make it to be
the same with *Beeroth* mentioned a-
bove, *Chap. 4. §. 11.*

It is not certain, whether the XVI.
House of *Millo*, v. 20. denotes a of Millo,
Place or not: but if it was a Place, Mount Zal-
mon, &c.
it appears from the Circumstances
of the History, that it lay near *She-
chem*. And the same is to be said of
the Plain of *Meonenim* v. 37. and the
Mount of *Zalmon*, v. 48. This last
is probably the same mentioned *Psal.*
68. 14. as remarkable for the Snow
lying on it.

At

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Vol. II. At v. 50. we read that *Abimelech*

XVII. Encamped against *Thebez*, and took
of *Thebez*. it. But whilst he was Besieging the
Tower of *Thebez*, he had his Skull
broke by a Piece of a Mill-Stone.
Eusebius and *Jerom* tell us, that there
was a Town of the same Name in
their Time, in the Neighbourhood
of *Neapolis* or *Sichem*, and about Thir-
teen Miles from *Scythopolis*.

XVIII. Of *Gilead* mentioned Chap. 10. v. 4.
Of the Land of *Tob*. I have already (a) spoken. I proceed
therefore to the History of *Jeph-
thah*, who is said Chap. 11. v. 3. to
have Fled from his Brethren and dwelt
in the *Land of Tob*. This Country
occurs only here and v. 5. under
this Name; but it is not improbably
Conjectured, that it is the same with
Ish-tob, 2 *Sam*. 10. 6, 8. Whence
it appears, that this was a Country
of the *Syrians*, and lying near the
other Countries of *Syria* there men-
tioned together with it, viz. The
Countries of *Zoba*, *Rehob*, and *Ma-
achah*; and accordingly it must lie

(a) Chap. 5. §. 36.

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adjoining or not far from *Gilead*, the Country of *Jephthah*. Vol. II.

All the other Places, that occur in the account of *Jephthah*, are spoken of afore, except where it is said, that he Smote the *Ammonites* from *Aroer*, even till thou come to *Minnith*, even *Twenty Cities*, and unto the Plain of the *Vineyards*. Chap. II. v. 33. *Minnith* we have mention of again *Ezek.* 27. 17. as lying in a Good Wheat Country. Whether these Two were one and the same Place, can't be affirmed; or whether either be the same with *Minnith* mentioned by *Eusebius*, lying Four Miles from *Esbus* or *Heshbon*, towards *Philadelphia*. The *Minnith* here mentioned in the History of *Jephthah* is thought more probably to lie in the Country of *Ammon*; as *Abel-ampelonon* is asserted to do, by *Eusebius* and *Jerom*, who tell us there was in their Days a Town called *Abel*, Six or Seven Miles from *Philadelphia* (i. e. *Rabbah*) the Chief City of the *Ammonites*, and that the Country round this *Abel* was full of *Vineyards*. This *Abel-ampelonon* is rendred in our Text the Plain of the Vine-

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Vol. II. *Vineyards*; but in the Margin it is observed, that it may be rendred *Abel of the Vineyard*, which is the literal signification of *Abel ampelonon* in *Eusebius*.

XX.
Of Zorah.

We come next to the History of *Sampson*, who was of the Tribe of *Dan*, and of the Town of *Zorah* belonging to that Tribe, and lying in the Borders of it and the Tribe of *Judah*. Hence upon the Revolt of the Ten Tribes *Rehoboam* seems to have kept this Place, tho' lying in one of the Ten Tribes, and to have Fortified it for a Barrier-Town on that side of the Kingdom of *Judah*, as he did also *Aijalon*, belonging likewise to the Tribe of *Dan*. This *Zorah* was a Town in *Eusebius* and *Jerom's* Time, on the North of *Elen-theropolis*, as one goes to *Nicopolis* or *Emmaus*, at about Ten Miles distance from *Nicopolis*.

XXI.
Of Eshtaol.

Another Principal City of the *Danites*, and mentioned in the History of *Sampson*, is *Eshtaol*, Chap. 13. v. 25. From this *Eshtaol*, and *Zorah*, the Men were sent by the *Danites* that took the City *Laiſh*, afterwards called

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called *Dan* from the *Danites* that Vol. II.
possess'd it. It was afterwards named
in the Times of the New Testament
Cæsarea Philippi, and has been spoken
of afore.

The Camp of *Dan*, Chap. 12. v. 25. XXII.
is the same Place with *Mahaneh-dan* Of the
Chap. 18. v. 12. the former being Camp of
only the latter expressed in *English*.
It was so called from the *Danites* En-
camping here, in their Expedition a-
gainst *Laiish*; and it was Situated near
Kirjath-jearim in *Judah*, as we are ex-
pressly told Chap. 18. v. 12. Of *Kir-*
jath-jearim we shall speak in the next
Chapter.

Timnath is remarkable for *Sampson's* XXIII.
falling in Love with a Woman of Of Tim-
that Place. It is not improbably nath.
thought to be the same that is *Josh. 15.*
10. called *Timnah*, and *Josh. 19. 43.*
Timnatha. It was first assigned to the
Tribe of *Judah*, but afterwards to the
Tribe of *Dan*. Hither it probably was
that *Judah*, the Patriarch of the Tribe
of *Judah*, went up to his Sheep-shea-
rers, *Gen. 38. 12.* In *Ensebius* and
Jerom's Days, there was a great Town,
named *Thamneh*, lying in the Borders

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Vol. II. of *Diospolis*, towards *Jerusalem*. But this seems to have been rather *Timnath-heres*, the City of *Joshua*.

XXIV.
Of Sorek.

Another Woman beloved by *Sampson* was *Delilah*, whose Name on account of her Treacherous behaviour to *Sampson* is become Proverbial. She lived in the *Valley of Sorek*, Ch. 16. 4. There was in the Time of *Eusebius* and *Jerom* a Town called *Caphar-Sorek* (i. e. the Town of *Sorek*) on the North of *Eleutheropolis*, near *Zorah* where *Sampson* was Born. What we render the *Valley of Sorek* is rendered by others, the *Brook of Sorek*. The other Places mentioned in the History of *Sampson*, are such as are only there mention'd, and of which nothing of certainty can be had as to their Situation, except the Cities of *Gaza* and *Ashkelon*; of which I shall speak when I come to treat of the Five Lordships of the *Philistines*.

XXV.
Of Ramah.

The next Place here to be spoken of is *Ramah* mentioned in the Story of the *Levite*, whose Concubine was abused at *Gibeah*. For this *Levite* setting out in the Evening from *Bethlehem-Judah*, when he was come by *Jebus*

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Jehonon Jerusalem would not go thither to lodge all Night, but said to his Servant: Come and let us ~~lie down~~ ^{lie down} ~~in these places~~ ^{in these places} to lodge all night, in Gibeah or in Ramoth, Chap. 19 v. 13. From this Text it is evident, that these Two Places were at no greater distance from *Jehonon* or from one another. We are told by *Eusebius* and *Jerom*, that *Ramah* lay Six Miles to the North of *Jerusalem*, or over against *Bethlehem*. And *Josephus* (*Antiq. 8. 106*) makes the City *Ramah* to be distant Forty Furlongs from *Jerusalem*, which agrees pretty well with the distance assigned by the Two other Writers. This is supposed to be the *Ramah* mentioned in the New Testament out of *Jeremy*, in reference to the Murder of the Infants about *Bethlehem*. And it is styled by *Eusebius* and *Jerom* *Ramah*, the City of *Saul*, probably as lying near to *Gibeah*, of which I shall speak, when I come to the History of *Saul*; as also of *Mizpeh* and *Jabesh Gilead*. The other Places, that occur in the History of the *Levite*, and the Fight between the *Benjamites* and other *Israelites*, are of uncer-

IVXX
of Ramah
to Jerusalem
distance
of 40 furlongs
or 10 miles
from Jerusalem
as Josephus says
Antiq. 8. 106

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Vol. II. uncertain position, being either mentioned there only, or so little said of them elsewhere, as to give no good Light in the Matter. There is indeed mention *Josh. 15. 32.* of *Rimmon* a City in the Tribe of *Judah*, and *1 Chron. 6. 77.* of another *Rimmon* in the Tribe of *Zebulun*; but it is not likely that the *Rock Rimmon* to which the Remainder of the *Benjamites* betook themselves, was so called, as lying near either of these.

XXVI.
Of Places
mention'd
in the Book
of Ruth:
wherewith
this Vol. II.
concludes,
&c.

In the History of *Ruth* there occur (I think) only Two Names of Places, *viz.* *Moab* the Name of a Country so called, and already spoken of, and *Bethlehem-judah*, which has also been spoken of in the *New Testament* already, of which somewhat more will be said, as we go along the History of *David*, in the following Volume.

THE HISTORY OF DAVID, KING OF JUDAH, FROM HIS BIRTH TO HIS DEATH. IN WHICH IS CONTAINED THE HISTORY OF THE KINGDOM OF JUDAH, FROM THE DEATH OF DAVID TO THE DEATH OF ACHAZIAH. BY JOHN HENRY MONTAGUE, ESQ. OF THE MIDDLE TEMPLE. LONDON, Printed by J. DODD, in Pall-mall. 1727.

F I N I S

